

THE
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MEDIEVAL HISTORY

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	PAGE
Fall of the Latin Empire	607
John Vatatzes and attempts at union	608
Policy of Michael Palaeologus	609
Schemes of Charles of Anjou	610
Gregory X and Michael Palaeologus	611
Union at the Council of Lyons	612
Breach of the Union	613
Policy of Andronicus II	614
Clement VI and the Union	615
John VI Cantacuzene	616
John V Palaeologus	617
Manuel Palaeologus in the West	618
The Battle of Angora, 1402	619
The Greeks and the Council of Basle	620
The Council at Ferrara, 1438	621
The Council at Florence, 1439	622
The Union of Florence	623
Byzantine opposition to the Union	624
Fall of Constantinople	625
Conclusion	626

CHAPTER XX.

THE MONGOLS.

By HERBERT M. J. LOEWE, M.A.

Character of Mongol history	627
Extent of the Mongol invasions	628
Unification of Asia	629
Mongol and Tartar	630
Other tribes in the Mongol Confederation	631
Jenghiz Khan	632
Conquest of Turkestan and Khwārazm	633
Empire of Jenghiz Khan	634
Conquest of Northern China	635
Advance westward	636
Invasion of Europe	637
The recall of Batu saves Europe	638
The Papacy and the Mongols	639
Ogdai and Kuyuk	640
Downfall of the Assassins	641
The fall of the Caliphate of Baghdad	642
Defeat of the Mongols by the Mamlūks, 1260	643
Hūlāgū and the Īl-khāns	644
Mangu	645
The reign of Kublai	646
Change in the Mongols	648
Fall of the Mongols in China	649
The western Mongols: Tīmūr	650
Conquest of India: defeat of the Ottomans	651
The Golden Horde	652

CHAPTER XX.

THE MONGOLS.

IN attempting to give an account of the Mongols, the historian is confronted with many serious obstacles. At the outset, it would seem as though the stories of these wandering tribes could never be co-ordinated; the incidents of their history are so heterogeneous in character, that it seems an impossible task to pick out a connecting thread running through them all. The internal events, which should assist the historian in tracing the development and confederation of the various tribes, baffle and retard him. The early history is shrouded in myth and mystery. At so late an epoch in the progress of humanity, the student might not unreasonably expect trustworthy evidence and records. But, in reviewing the early period of the Mongolian State, it is a matter of exceptional importance to separate the historical elements from the fictitious, and this is a task involving much discrimination and patience. Every piece of information seems, on its own merits and taken by itself, to be petty and negligible; nor is it easy to discover any positive relation of any consequence between disconnected and sporadic occurrences. There are no central figures, no outstanding personalities, before the time of Jenghiz. The darkness is broken by no brilliant flashes but only by tiny gleams that serve but to intensify the obscurity. We cannot mark cause and effect; we cannot explain, by the recognised canons of historical judgment, the phenomena displayed by the Mongol history. On the other hand, if the events of their internal progress are sporadic and disconnected, if they seem to violate the normal course of national growth, when we come to examine the external events and the expansion of these savage tribes, we find ourselves confronted by facts that are equally inexplicable. Insignificant at home and enormous abroad may be said to sum their salient characteristics, in any case during the earlier periods. It is precisely on account of their foreign relations that a knowledge of the Mongols is essential to the student. Without their effect on the human race outside their borders, the Mongols could be suffered to remain in obscurity.

The difficulties that await the investigator are not exhausted. He has to work with a telescope instead of a microscope. Not only has a vast extent of territory to be kept under constant observation, but movements and actions among neighbouring peoples must be watched closely. The history of the Mongols knows no geographical boundaries. The settled

limits of nations were swiftly and ruthlessly overthrown. Unchecked by human valour, they were able to overcome the terrors of vast deserts, the barriers of mountains and seas, the severities of climate, and the ravages of famine and pestilence. No dangers could appal them, no stronghold could resist them, no prayer for mercy could move them. Wherever their fancy roamed, their hordes followed. Flourishing cities perished in a night, leaving no memorial but ruins and mounds of piled-up corpses. The quiet that followed the Mongol invasions was not the calm that settled on a world wearied of strife, eager to foster once again the fruits of civilisation: it was the gasp of expiring nations in their death-agony, before the eternal silence of the tomb. They made their deserts and they called it peace. To follow the destinies of the Mongols, it is necessary to think in continents not in countries, for like an irresistible torrent the armies of the Khans swept over the map of Asia and Europe. A knowledge of no single language will suffice to equip a student for the task of investigating the Mongol races with any profundity. Besides the Tartar languages, some acquaintance is essential with the languages of the peoples with whom the Mongols came into contact. Their armies ranged over all Central Asia, pushing on eastwards to China and westwards to Russia and even to Germany. As a result, the student must be prepared to deal with sources in many tongues, and with more freedom and greater facility than is the case when dealing with other nations.

But if this combination of circumstances invests a study of the Mongols with difficulty, it constitutes an equally potent reason for undertaking the task. We are confronted with a new power in history, with a force that was to bring to an abrupt end, as a *deus ex machina*, many dramas that would otherwise have ended in a deadlock, or would have dragged on an interminable course. The very magnitude of the Mongol influence and the colossal area of their operations should prove an additional incentive to the student, and render an attempt to estimate the nature and scope of the changes which ensued alike attractive and fruitful.

In Europe the Mongols overran Russia, Hungary, and Silesia; to the upheaval which they brought about, the establishment of the Turkish Empire, and consequently the growth of the Renaissance, must be directly attributed. This same upheaval reacted on the contests between Saracen and Crusader and, nearer home, on the antagonism of the Papacy and the Empire. The extermination of the Assassins (1256), a task beyond the power of Europe or Syria, was a matter of comparative ease to the Mongols. Before the terror which their name inspired, Europe seemed utterly demoralised and incapable of resistance, and, had not the Mamlûks intervened (1260) and beaten back the invaders at a critical moment, there is little doubt but that a great portion of Europe would have succumbed to Tartar rule.

The convulsion caused by the Mongols in Europe, great though it was, cannot be compared to that produced in Asia. The destruction of Baghdad

and the overthrow of the Caliphate (1258), the annihilation of the Kin or Golden Dynasty which ruled the northern half of China (1234), the conquest of Southern China, of Khwārazm, Persia, and the surrounding countries, the establishment of the rule of the Moguls¹ in India, are some of the events any of which alone would suffice to make a knowledge of the Mongol power indispensable to the general historian. It is not accurate to regard the Mongols merely as a ravaging horde. After sacking Baghdad, Hūlāgū founded an observatory; after conquering China, Kublai established a university at Cambalu (Pekin). The "scourge of God" does not smite blindly. It is a noteworthy phenomenon that a successful barbarian attack on civilisation, however destructive be its ravages at the moment, is ultimately followed by a great revival, and this revival may often be traced to the very catastrophe which seemed destined to overwhelm culture in irretrievable ruin. In the sphere of religion, this may be observed by the Assyrian (B.C. 587) and Roman (A.D. 70) conquests of Judaea, which, in the end, created and strengthened the diaspora and made the outer world acquainted with the moral teachings of the Pentateuch and Prophets. In the spheres of the arts and humanities, the Roman conquest of Greece, the Turkish conquest of the Byzantine Empire, are instances which go to prove how the accumulated stores of learning may be released and rendered accessible to a wider circle. The Arab conquest of Spain gave the light of science, medicine, philosophy, and poetry to Europe in the Dark Ages. The capture of Jerusalem led directly to the establishment of the schools in Jamnia, the ruthless persecution of Hadrian produced the academies of Babylon, and "on the day when the Temple was destroyed, the Messiah was born."

The same statement may be made of the Mongols. The fall of Baghdad transferred the seat of the humanities to Egypt. At the same time it dispersed many scholars and humanists who survived the *débauché*. Their dispersion throughout the Muslim lands brought academic strength to the places where they settled, while the removal of the literary centre of gravity from Baghdad to Cairo facilitated the access of the Western world to the culture of the Orient. But, apart from mere negative results, the growth of the Mongol power was responsible for other developments in the East. The first and foremost of these was the unification of Asia. This must not be interpreted in the modern sense of political unity or homogeneity. The Mongol government secured tranquillity within its vast borders. The roads were open and a traveller could, as things went, count upon a safe journey, unless he had the misfortune to pass within range of the Emperor's funeral *cortège*, in which case his fate was death. There was complete religious toleration, and it is only a superficial judgment that will ascribe this to spiritual indifference on the part of the Mongols. Economic changes were also introduced; thus the service of posts,

¹ The later Mogul Emperors hated, and tried to disown, their Mongol origin.

though utilised by the Arabs previously, was largely increased, and the use of paper money was sanctioned by Gaikhātū Khan in 1294 and previously by Kublai. No nation can claim to excel in every branch of human activity, and the deficiency of the Mongols in the domain of literature was made good in other directions.

It is necessary to begin a sketch of the Mongols with a brief account of their origin, and an explanation or rather an enumeration of the names by which they are known. The name Mongol itself was first applied to certain tribes inhabiting Central Asia. It has come to be a generic name, far more catholic and comprehensive, but it is doubtful whether the various tribes surrendered their own individual names in favour of a uniform imperial designation. "Mongol" as a national name would seem to be more frequent in the mouths of foreigners. It is also known to Europe in the form of Mogul, a title which is more properly restricted to the Mongol rulers of India and which has probably arisen through the Arabic Mughūl¹. As to the etymology of the name, opinions are divided, the most generally accepted being that of Sanang Setzen (d. 1604) who derives the name from the word Mong which, in the Chinese language, has the signification of brave.

The second name, Tartar, should more correctly be spelt Tātār, as in Persian. The first "r" has been inserted in consequence of a fanciful connexion with Tartarus; the paronomasia was attributed variously to Innocent IV and to others (*Ad sua Tartara Tartari detrudentur*)². Various theories were held in the Middle Ages with regard to the origin of the Tartars³. According to Roger Bacon, they were the soldiers of Antichrist; Friar John of Pian di Carpine believed them to be remnants of the ten tribes whom Alexander the Great endeavoured to shut up in the mountains by the Caspian. Most, however, of these fanciful speculations were based on the contemporary estimate of the character of the invading hordes, not on geographical or ethnological considerations. Fear, not history, was their source. As a matter of fact the Turkish elements in the Mongol confederacy repudiated the name Tartar which, according to Howorth, "was sometimes applied generically by the Chinese to all their Northern neighbours and it was thus that it came to be applied to the Mongols. But there was a specific race, Tartar, from which the generic term was derived. This we might guess from the fact that the name Tartar was known in the West long before the days of Mongol supremacy and when the Mongols were only an obscure tribe."

Mongol, then, and Tartar were names of two tribes living in the Eastern portion of Central Asia, to the north-west of China, by the river Uldza and

¹ Rubruquis always spells the name Moal; see Rubruquis, p. 112 note (Hakluyt Society's ed.). For the etymology see Howorth, 1. p. 27.

² For a discussion on the name Tartar see Yule, 1. p. 12; Rubruquis, xvii and xviii (Notes); and Howorth, 1. p. 700 note.

³ See Matthew Paris, *Chronica Majora*, Rolls ed., pp. 76 ff., 386 ff.

by the Kerulen, Orkhon, Onon, and other tributaries to the great river Amur. The origin of these tribes is shrouded in an obscurity which for the present purpose requires no investigation. It is sufficient to pick up the thread of the story at the place where, having formed a powerful confederacy, they proceeded to launch forth their hordes in all directions and play a prominent part on the stage of general history. A brief enumeration of the component elements would resolve itself into a mere list of names, but a few of the more important tribes deserve mention. Of these the chief was that known as the Kipchaks, who ultimately spread over the districts to the north of the Black Sea and the Caspian, practically from the Danube to the Ural. They were one of the five sections of the Turks under Oghuz Khan, whence their later Arabic name of Ghuzz (Uzes, Guzes) is derived¹. To Europe they were known as Cumans², from Comania (Kūmistān) in Persia, a name derived from the river Kuma. In the ninth century their expansion brought them to the Volga, and having conquered territory round the banks of that river they made themselves a thorn in the side of Russia, until their incorporation by the Mongols in the Golden Horde during the thirteenth century.

The Eastern neighbours of the Kipchaks were the Kankali, whose territory lay to the north of Lake Aral, between the Ural river and Lake Balkash. They were also part of Oghuz Khan's Turkish subjects; Rubruquis and other travellers, in the course of their wanderings, visited and mentioned them. Many of the Kankali were in the service of the Khwārazm Shāh until the overthrow of the latter by Jenghiz Khan. Farther eastward, to the south of the Ob and Yenisey rivers, were the Naimans, also Turks, in whose district was the famous town Karakorum, which Ogdaï Khan made his capital. In 1211 Kushluk, Khan of the Naimans, usurped the sovereignty of the Kara Khitai. In the time of Rubruquis, the Naimans were, according to that traveller³, subjects of Prester John, but Mangu Khan claimed their allegiance⁴. To the south of the Naimans, in the western part of Mongolia, stretching towards China were the Uighurs. By the close of the eighth century their power increased and they had diplomatic relations with China. This tribe was one of the centres of Nestorian Christianity. To the north of the Uighurs, beyond the lands of the Keraites, were the Merkits, who have been described by Marco Polo and Rashīd. They were conquered by Jenghiz Khan in 1197. These were the chief tribes in the Mongol Confederacy⁵.

As regards the origins of the Mongols, it is not necessary to say much. Many fables are told about the various tribes and their heroes; among the

¹ See John of Pian di Carpine, p. 36, note 2. See also Benjamin of Tudela, ed. Adler, p. 61 and note.

² This was first mentioned by Rubruquis, see p. xxxviii. But see *supra*, Chapter VII (A), pp. 197-8.

³ Rubruquis, p. 162.

⁴ *Ibid.* pp. 2 and 9.

⁵ For details see Howorth, *i.* pp. 1-26.

most interesting of these is the story of the ancestral hero, nourished when a child by a wolf, thus furnishing an Eastern parallel to Romulus and Remus. But until the twelfth century the influence exercised on the outside world was insignificant. Mention is first made of the Mongols in Chinese records, in the history of the Tang Dynasty (618-690), and scattered references occur later, for instance in 984 and in 1180.

Rashīd traces the descent of the Mongols back to Japhet, but of course the greater part of the early period is merely mythical. It is only near the period of Jenghiz Khan that safe ground is reached. During the Kin Dynasty in China, it is known that many Mongols, probably with their Khan, Kabul, became subject to the Chinese Emperor Tai-Tsung from 1123-1137, but rebelled in 1138 after his death. This rebellion marks the beginning of the rise of the Mongols. It was at this period that they suffered from internal dissension; the feud between the Mongol and Tartar tribes was ended by the triumph of the former through the instrumentality of Jenghiz Khan. This hero was the son of Yesukai, who was the grandson of Kabul Khan. While Yesukai in 1154-1155 was ravaging the Tartar lands, his wife Ogelen Eke (or Yulun) gave birth to a first-born son who was called Temujin, after the name of the Tartar chieftain recently slain by Yesukai. The name Temujin is most probably Chinese by etymology and means "excellent steel." The similarity of the Turkish Temurji (smith) is perhaps the origin of the fable that Jenghiz was himself a smith. Temujin, later known by his style of Jenghiz Khan, was born at a place called Deligun Buldagha, near the Onon. The name of the spot has remained until the present time; by Rubruquis it is called Onan Kerule. When he was thirteen years of age, his father Yesukai died, leaving to his son a small nucleus of subjects. At the outset Jenghiz was confronted with many difficulties. The spirit of disaffection which prevailed among his followers soon developed into revolt. A general rising jeopardised the prospects of the youthful chieftain, but the energy and capability of his mother Yulun recovered some of the lost ground for him. A long period of unending strife ensued. With the Naimans, whose centre is said to have been Karakorum, and the Keraites, Jenghiz had to wage war continuously, and with varying success. Once he was captured and tortured, but managed to escape with his life. At length after many years he succeeded in consolidating his position. Finally, after a series of victories Jenghiz overcame his last opponent, Wang Khan, and became supreme over the nucleus of the Mongols. From the date of the Kuriltai, or general convocation, which took place after this event, in 1203, the beginning of the empire is usually considered to date. The title of Khan, was, however, assumed in 1206 at another assembly by the river Onon. The period from this date until 1227, when Jenghiz died, comprises the era of extension and conquest. The first object of attack was China, which consisted of two main divisions: the Northern, with Yenkin (near Peking) as its capital, and the Southern, the chief town

of which was Lingán, also called Hangchow or Kinsai. This Empire was ruled by the Sung Dynasty and the Northern by the Kin. The Kin rulers were supreme over Tartary. Subject to their sway were the Khitans, who had previously been supplanted in the dominion of the Northern Empire. Preliminary invasions of Hia or Tangut, the province to the west of the Yellow River, were successfully undertaken in 1208; the Kin army was defeated and the territory within the great wall reduced to submission. These victories paved the way for an attack on a larger scale, and in 1213 three grand armies were despatched. The main expedition under the command of Jenghiz himself and Tulē, his youngest son, followed a south-eastern direction. He sent his three other sons—Juji, Jagatai, and Ogdai—with another force to form his right wing and operate on the south, while the remainder, under his brothers, were despatched to the east in the direction of the sea. It is unnecessary to follow the steps of these armies in detail; it is sufficient to record their complete success. The subjugation of the Hia occupied him from 1208 to 1212, and the Kin and Kara-Khitai in Eastern Turkestan from 1212 to 1214. Having crushed these foes, Jenghiz turned his ambitions to the western horizon. His dominions now reached as far as the territory of Muḥammad, the Shāh of Khwārazm. This mighty empire was bounded on the west by Kurdistān, Khūzistān, and the Persian Gulf; to the east it reached nearly to the Indus. It included the littoral of Lake Aral, and partly of the Caspian, on the north. It comprised Azarbā'ijān, 'Irāq 'Ajamī, Fārs, Kirmān, Mukrān (Beluchistan), Sistān, Khurāsān, Afghanistan, the Pamirs, Sughd, and Mā-warā-an-Nahr (Transoxiana) among its main portions. The empire had been originally founded by Anūshirvān, a slave of Malik Shāh the Seljūq. At the time of Jenghiz, Muḥammad, the Shāh of Khwārazm, was at the height of his power, and it is estimated that he could put into the field an army of half a million soldiers. War was inevitable; the insatiable ambition of Jenghiz supplied the *casus belli*; the execution by Muḥammad of the Mongol envoys was alleged as a pretence. In 1219 Jenghiz left his capital Karakorum with two divisions under his sons Juji and Jagatai. Massacre and pillage were the concomitants of their victories. Piles of corpses and the blackened traces of ruined cities marked their progress. Pity was unknown to them; the most atrocious treachery and disregard of oaths and of promises of quarter were employed to hunt out and extirpate the scattered survivors of their barbarity. The flourishing cities of Tashkent, Nur, Bukhārā, Samarqand, and Balkh were utterly destroyed, and their inhabitants ruthlessly butchered, according to the well-known Mongol principle, "Stone dead hath no fellow." Muḥammad fled to Nīshāpūr, but was pursued to the shores of the Caspian, where he died, leaving a shattered wreck of a kingdom to his son Jalāl-ad-Dīn. Merv and Nīshāpūr shared the fate of the other cities. Finally Jenghiz and Jalāl-ad-Dīn met in battle on the banks of the Indus; the latter was utterly defeated but managed to escape to Delhi, where he found a refuge

and peace for a while at the court of the Sultan. The last act of Jenghiz in this campaign was to massacre all the inhabitants of Herat, since they had ventured to depose his nominee from the governorship. According to Douglas, 1,600,000 people were slain within the walls.

Jenghiz returned, but did not long enjoy the fruits of peace. Not even the enormous booty which his victories had brought him could induce the conqueror to spare his neighbours. The death of the last of the Kin Dynasty in 1223 removed the final shadow of autonomy in North China, and Jenghiz was now face to face with the Sung Dynasty in the South. He set out on a fresh expedition, but died in 1227 by the Sale river in Mongolia. The funeral escort that bore his corpse homeward slaughtered every person whom they met, in order to prevent the news of his death from being divulged.

Jenghiz Khan deserves to be remembered as a ruler, not only as a conqueror. In the intervals of bloodshed, he found time to promote the arts of peace and order. He organised a regular service of posts and couriers, and rendered the highways secure for travellers. His tolerance to all religious beliefs was probably due less to superstition than to indifference. Not being deeply attached to any definite faith, he was not anxious that one creed should secure preponderance. Divines, physicians, and learned men were exempted from taxes. Perhaps the only plea by which a captive might save his life was that of learning, though few instances of such clemency are preserved. Jenghiz introduced the use of the Uighur character, and caused his subjects to acquire the art of writing. He compiled a code of laws, or rather authorised the codification of existing tribal customs, which he raised to a legal value, and to which he imparted the sanction of his authority. His personal habits were such as could be expected from his character. The joys of the chase, mingled with frequent drinking-bouts, were the normal relaxations of Jenghiz. His wives and concubines numbered five hundred. But, though he ruled his subjects with an iron hand, his death found him at the zenith of popularity.

The Empire of Jenghiz Khan was the largest that ever fell to one conqueror. The brain reels at the thought of the slaughter by which it was achieved. In China over eighteen millions of human beings were slain by his armies. No plague, no other "Scourge of God," has ever smitten so severely. Howorth¹ would seek to palliate his record, but it is impossible to do so.

The death of Jenghiz was followed by an interregnum of two years. The affairs of state were administered without interruption by the sons of the late chief and by the officers whom he had appointed. At length, in 1229, a Kuriltai was held in order to elect an overlord. It is important to notice the names of four sons of Jenghiz whose claims were considered at this Kuriltai, for their subsequent dissensions contributed in no small

¹ See Howorth, *op. cit.* I. pp. 113 *seqq.*

degree to the disruption of the Empire. Juji, the eldest son, had died during his father's lifetime, but the claims to the succession which were his by right of primogeniture passed, according to Mongol custom, to his family. His three brothers, in order of age, were Jagatai, Ogdai, and Tulē. The pretensions of Juji's family might without injustice have been passed over in favour of Jagatai, but the Kuriltai had no free choice. Jenghiz before his death had settled the destinies of his sons and, although he ventured to break down the regular Mongol ideas of inheritance, the force of his authority remained binding beyond the grave. The Kuriltai, after due deliberation and no little hesitation, carried out the commands of Jenghiz. Ogdai, who was elected chief Khan and successor to his father, retained Tulē near the seat of government, appointing him to various official posts. The family of Juji received possessions in the west, Jagatai in the Uighur country. For the present there was loyal co-operation between the brothers, and with the accession of Ogdai a new stage in the history of Mongol expansion begins.

This expansion proceeded in both directions, towards China and towards Europe. The death of Jenghiz found the Mongol possessions extending "from the China Sea to the Dnieper." In China, the Kin Dynasty had been beaten and reduced to submission. In the west, the kingdom of Khwārazm had been destroyed and its ruler driven far away from his home. Numerous expeditions had spread the fame of the Mongols and shaken Europe with terror. The time was ripe for another ebullition. In China the subjugated Kin were beginning to shew signs of revival. Sporadic hostilities had occurred. In 1228 and again in 1230 the Mongols were defeated; the battles, though by no means serious in character, were sufficient to raise false hopes among the Chinese; the Mongols no longer appeared to be invincible. Eventually Ogdai roused himself to punish the rebels and determined to teach them an enduring lesson. It was not merely the effect of the Kin victories and various incidents of a provocative nature that set the Mongols in motion; it was the prospect of further conquests beyond the territories of the Kin. The Southern division of China under the Sung Dynasty, probably alarmed at the fate of the Kin, had endeavoured to propitiate the Mongols and avoid any collision with them. It is in any case doubtful whether this course would have had any efficacy, but a political error at this juncture gave the Mongols a *casus belli*, which when they had finished with the Kin they were not slow to utilise. The Sung Emperor refused to grant the Mongol armies leave to pass through his dominions, and slew their envoy. This refusal was to cost him dear. Meanwhile Ogdai marched against the Kin from the north; Tulē invaded Honan from Paoki, in the Shensi province. After various campaigns, battles, and massacres, the Kin were finally swept out of existence in 1234, and the descendants of Jenghiz maintained the supreme rule until displaced by the Ming Dynasty in 1368.

The overthrow of the Kin was speedily followed up by an attack on the Sung. The Sung Emperor had ended by assisting the Mongols in their war against the Kin. His reward was to have been the province of Honan. This the Mongols refused to evacuate. Having secured all that they desired from the Sung Emperor, they were in no mood to keep their promise, and alleging as a pretext his former refusal of a passage to the Mongol forces, they despatched an army in 1235.

At this stage it is desirable to turn back to events in the West. The last years of Jenghiz Khan were marked by signs of activity among the conquered cities of Khwārazm. When Muḥammad Shāh, defeated by the Mongol armies, died of illness on the Caspian shore, he left a son Jalāl-ad-Dīn. The destruction of the Khwārazmian empire deprived the latter of a throne. A beaten fugitive from his Mongol pursuers, he reached Delhi. Here the Sultan received him with kindness and gave him his daughter in marriage. Jalāl-ad-Dīn watched for a favourable opportunity, and, with the aid of his father-in-law, succeeded in regaining piecemeal large portions of his lost heritage. He crossed the Indus and marched north. Although his troops were few in number and had suffered severely from the hardships of the journey, he effected the expulsion of his surviving brother Ghiyāth-ad-Dīn, who ruled 'Irāq 'Ajamī, Khurāsān, and Māzandarān, and seized his dominions. He attacked and defeated the Caliph of Baghdad. In 1226 he captured Tiflis in Georgia, between the Black Sea and the Caspian, and, in the following year, overcame a small Mongol army. The important city of Khilat, in Armenia, now fell into his hands and his power increased on all sides. But vengeance fell upon him swiftly and suddenly. Ogdai sent a large force to reduce him, and before the news of its coming reached Jalāl-ad-Dīn he was surrounded in Diyārbakr. No chance of combat remained, for the Khwārazmian troops were far away. Jalāl-ad-Dīn took refuge in flight but was slain by a Kurd. His death brought an end to the Khwārazm Shāhs and their kingdom. But the Mongols did not cease their campaign. The horror inspired by their name was such that their victims abandoned all thoughts of resistance. It is related that the whole population of a large village obeyed the command of a single Mongol, and stood in a line while he slaughtered them, one by one. Terror and devastation spread all over the country. By 1236 they had overcome Erbil, Diyārbakr, Khilat, Mesopotamia, Azarbā'ijān, Georgia, and Armenia. They made terrible examples of Kars and Tiflis. The Caliph of Baghdad preached a *jihād* (sacred war) against them and won a victory at Jabal Hamrīn on the Tigris. In 1238 he was, however, defeated, and the Mongol armies marched northwards.

The hordes of Mongols seemed as inexhaustible as they were irresistible. In 1235 Ogdai organised three large expeditions: against Korea, the Sung Dynasty, and the country beyond the river Volga. The King of Korea had submitted to Jenghiz Khan in 1218, but subsequently various incidents stirred up discord between vassal and overlord. The

murder of a Mongol envoy in 1231 was followed by a victorious invasion, led by Sabutai, who set up Mongol governors in many cities of Korea. In 1232 a popular upheaval resulted in the assassination of many of these officials, and the King of Korea, frightened of the consequences, fled to the island of Siang-Hua on the west coast. Ogdai summoned him to appear before his judgment-seat to answer for these acts; a refusal led to the expedition of 1235. By 1241 the Korean King submitted and gave the required hostages.

The expedition against the Sung Dynasty, though generally successful, effected no permanent conquests, and the Southern Dynasty was not finally reduced until the time of Kublai Khan, the second son of Tülē.

The third army requires further mention, for this force swept down upon the West like an overwhelming avalanche. No crowning mercy, such as the victory of Tours in 732 against the tide of Islām, saved the destinies of Europe. Divided, and distracted by internal strife, the Christian countries could offer no opposition to the invading hordes. The Mongol wave spent its energy and fell back, shattered by no rock or impediment. Had not the death of Ogdai recalled Bātu and his generals, there is little doubt but that Paris and Rome would have shared the fate of Kiev and Moscow.

It was originally the wish of Ogdai to lead the Western army in person, but on reflection he changed his mind and assigned the command to Bātu the son of Juji. With Bātu the renowned Sabutai was associated as adviser. Ogdai's sons and nephews accompanied the expedition. The forces met in Great Bulgaria in 1237. The Mongol onslaught was characterised by its usual speed; indiscriminate slaughter, rape, and destruction, as before, marked their path. A list of Mongol victories resolves itself into a catalogue of doomed towns and ravaged country-sides. Blow after blow followed in quick succession. Bulgar, Ryazan, Moscow, Vladímir, are but a few of the places that succumbed. Princes, bishops, nuns, and children were slain with savage cruelty. It is impossible to describe the barbarities that prolonged the death of the unfortunate inhabitants. None remained to weep or to tell the tale of disaster. Novgorod was saved by a thaw which melted the ice and turned the country into an impassable swamp. Koselsk was the scene of such exceptional severity that the Mongols themselves noted the occasion by calling this place "Mobalig," town of woe. In 1240 the Mongols advanced still further, towards the Dnieper. Pereslavl, Chernigov, Glokhov, and finally the metropolitan city Kiev, were destroyed. The Mongols divided their forces, one part marching against Poland and the other through the Carpathians against Hungary. At Mohi on the Theiss the whole chivalry of Hungary was crushed in an overwhelming defeat. The nobility and clergy shared the fate of the common soldiers, and the King Béla IV escaped as a fugitive to the Adriatic. In the same year (1241) Henry, Duke of Silesia, was overthrown at Liegnitz near Breslau by the Mongols,

and the whole of Silesia was given up to slaughter. The area over which the Mongol hordes were spreading seemed limitless; no country was safe.

Bātu followed up the capture of Pesth by crossing the Danube and assaulting Gran, which he took. Europe was now prostrate, and no saviour arose to ward off the Mongols. But the death of Ogdai, in the same year as that of Pope Gregory IX, involved the return of Bātu to Karakorum, in order to assist in the election of a new Khan, and the western portions of Europe were freed from the terror of the Mongol armies.

The coming of the Mongols found Europe utterly unprepared and heedless. The first invasion of 1222, when the forces of Jenghiz Khan crossed the Caucasus and ravaged parts of Russia, created little notice. The west of Europe seems to have been ignorant of the event, but in the years 1235-1238 two circumstances combined to awaken the Christian kings to a knowledge of the perils awaiting them. The first of these was an embassy from the Ismā'īliyah, and the second was the arrival of the Mongol armies under Bātu and his generals. Those Ismā'īliyah, or Ishmaelites, who are known to the general historian by the name of "Assassins," were themselves marked out by the Mongols as a prey, but they escaped attention until the time of Hūlāgū. Stirred by premonition, or roused by the fate of their neighbours, they strove to effect a combination against the all-conquering Mongols among all nations, even those mutually hostile, that were confronted by this same foe whose coming would involve them all in common ruin. The efforts of the Assassins were not limited to the rulers in their immediate neighbourhood. In 1238 they sent envoys to the Kings of France and England, asking their aid. The fame of this sect was great among the crusaders. Many distinguished men, Muslim and Christian, had fallen victims to their daggers, and Saladin himself narrowly escaped assassination. It would have been thought that, seeing the terror of their dreaded enemies, the Christian princes would have awakened to a sense of their position and have concluded an alliance, at least until such time as the Mongols had been repulsed. Who knows what the effect of such an alliance might have been? Apart from all military results, it is impossible to estimate the effect on Europe of friendly intercourse and military co-operation on a large scale with the Easterns¹. But the warning fell on deaf ears. The Emperor Frederick II did indeed realise what was at stake. He wrote an extremely important letter to Henry III urging combined action, and giving what was for that time a fairly accurate account of the Mongols².

¹ Hayton, King of Little Armenia (1224-1269), was a friend and ally of the Mongols. He sent missions and himself visited Bātu and Mangu in 1254, after the accession of the latter. An account of his travels was compiled by one of his followers. See *Enc. Brit.* s.v. Cf. *supra*, Chapter VI, p. 175.

² Matthew Paris, *Chronica Majora* (Rolls ed.), pp. 112 ff.

Other rulers also bestirred themselves. In 1241, a few weeks before the battle of Liegnitz, the Landgrave of Thuringia appealed for aid to the Duke of Brabant, and the Church assisted in publishing the danger by proclaiming fasts and intercessions. In an often misquoted passage, Matthew Paris relates that in 1238 the fishermen from Friesland and Gothland, "dreading their attacks, did not, as was their custom, come to Yarmouth, in England, at the time of the herring-fisheries, at which place their ships usually loaded; and, owing to this, herrings in that year were considered of no value, on account of their abundance, and about forty or fifty, although very good, were sold for one piece of silver, even in places at a great distance from the sea."

Nevertheless, despite the growing feeling of insecurity, no active steps were taken. The envoys were given empty answers. Nothing but the quarrel between Emperor and Pope occupied men's minds. Some alleged that Frederick II had manufactured the scare in order to help his cause. Others, whose lack of political foresight was only equalled by their ignorance of the Mongols, suggested that, if Europe remained inactive, Mongols and Muslims would destroy one another and the triumph of the Cross would be assured. The mass of the population were too apathetic to be moved: nothing except the thoughts of Crusades could arouse them from their torpor. Pope Gregory IX had written letters of sympathy to the Queen of Georgia and to the King of Hungary, when these rulers had been smitten by the Mongol scourge, but his mind was concentrated on his quarrels with the Emperor. He died shortly after the battle of Liegnitz, when the death of Ogdai recalled the Mongols and gave Europe a breathing-space. The successor to Gregory was Innocent IV, who was elected in 1243. He, as none before him, understood what was at issue, and conceived two main plans for saving Christendom from the Mongols—attack and persuasion. In order to stimulate the former, he ordered a new combination of forces against them, and invested the expedition with the dignity of a crusade by offering to all who fought against the "ministers of Tartarus" spiritual privileges similar to those offered to the crusaders. Little came of these efforts, but the second plan, though equally ineffective, has proved of infinite value to later ages on account of the information thus gleaned concerning the Mongols.

The Pope imagined that, if the Mongols could be converted to Christianity, they would be restrained from attacking Europe through religious fears. Wonderful stories of Prester John filled Europe; it was possible that the Mongols were in some way connected with this strange monarch. There were the legends ascribing to the Mongols Semitic origin: they were the lost ten tribes, shut up by Alexander within impenetrable mountains, from which they had broken forth to ravage the world. In short the soil was ripe for the seed of the gospel, and the monk would succeed where the knight had failed.

This fond hope resulted in the missions of Friars John of Pian di

Carpine and Benedict the Pole in 1245, and of Friar William of Rubruck (Rubruquis) in 1253. The former were envoys of the Pope, the latter of Louis IX. The itineraries of these travellers have been preserved, and can well be ranked with the accounts of Marco Polo and Don Clavijo. The mass of information contained therein constitutes one of the principal sources of extant knowledge concerning the Mongols of this period. Diplomatically and spiritually the mission of Friar William was as unsuccessful as that of his predecessors, but from the point of view of the historian both journeys were signally fruitful.

Ogdai's death, which delivered Europe, occurred in his fifty-sixth year, on 11 December 1241. His comparatively early end was due to excessive intemperance, a fault to which Mongols were prone. His chief pleasure lay in hunting. He built a palace for himself at Karakorum, to which he gave the name of Ordu Balig or City of the Camp. The site of the palace and the marvels that were to be seen there have long been disputed, but the Central Asiatic expeditions of N. Yadrintsev (1889), of the Helsingfors Ugro-Finnish Society in 1890, and of Radlov in 1891, have succeeded in fixing the position. The use of paper currency was known to Ogdai, but it is uncertain whether he actually adopted this expedient. Certain reforms are also ascribed to him, notably the curbing of the extortionate demands and requisitions imposed by the princes and state officials upon the common people. His personal gentleness forms a contrast to the severity of Jagatai; but there was little evidence of tenderness in his government. The policy of rule by brute force was not modified until the later reigns of Mangu and Kublai.

After the death of Ogdai, the succession did not pass to either of his nominees, Kuchu or Shiramun, the son of Kuchu. The former was the third son of Ogdai and had predeceased his father in 1236. Shiramun was kept from the throne by the instrumentality of Turakina, the widow of the late Khan; Kuyuk, the eldest son of Ogdai, was ultimately, in 1246, elected as Khan, as Turakina wished.

The Kuriltai at which Kuyuk was chosen is of interest because of the presence of Friar John of Pian di Carpine, who gives a full description of the ceremony in his itinerary. The ill-will between the houses of Jagatai and Ogdai was all this while increasing, but the dominion of the house of Ogdai was not yet ended. The reign of Kuyuk, on the whole uneventful, is noteworthy on account of various incidents. A Musulman called 'Abd-ar-Rahmān was allowed to purchase the farming of the taxes; this circumstance was greatly resented, because the efforts to distribute the taxes on a just basis were beginning to bear good fruit. The foreign wars were maintained and armies sent against Korea, the Sung, and Persia. Both in Mesopotamia and in Armenia the conquests and ravages of the Mongols continued. At the court of Kuyuk Nestorian Christians frequently appeared; Islām, Christianity, Buddhism, and Shamanism were tolerated on an equal footing.

At the death of Kuyuk (1248) considerable confusion ensued; Kaidu, grandson of Ogdai, and Chapar, son of Kaidu, successively held the Khanate for short and troublous periods. Discontent among the nobles and rival claims robbed the titular rulers of every shadow of authority, and finally in 1251 Mangu, the son of Tulē, was elected Khan. The feud between the houses of Jagatai and Ogdai was quelled and the house of Ogdai ruled no more. The house of Tulē, youngest son of Jenghiz, now took the lead.

The accession of Mangu brought a settlement to the political strife. A period of prosperity followed. Rubruquis, whose visit happened at this time, bears testimony that the luxury prevalent at Mangu's court was not incompatible with the stability of the State, efficiency in government, order and peace throughout the Empire. Internal administration was wise and popular. The Mongols were beginning to learn the lesson of ruling as well as of conquering. But fresh conquests were soon undertaken; a new outburst was ready.

Reference has already been made to the Assassins. The Mongols decided that these dangerous foes could no longer be tolerated, and orders for their extermination were given. Hūlāgū, the brother of Mangu, was appointed for this work at the Kuriltai of 1252. He sent his chief general Kitubuka in advance to invade Kūhistān, where the Assassins were strongest, and after various military operations and the capture of important towns and castles laid siege to Maimundiz, a fort of great strength. Rukn-ad-Dīn, the head of the Assassins, surrendered to Hūlāgū. Once in his power, Rukn-ad-Dīn was forced to dismantle all his fortresses and strongholds, the investment of which might have caused the Mongols some trouble. Later on he set out on a journey to Mangu, who refused to receive him, and ultimately Rukn-ad-Dīn was slain on the homeward journey. His end synchronised with the termination of the political power of the Assassins.

Having freed the world from the Assassins, the Mongols advanced against the citadel of Islām. Baghdad, the Rome of the Muslim faith, vied with and surpassed Mecca in importance. The first four Caliphs had ruled from Medina; the Umayyads who rose to power in 661 under Mu'āwiyah transferred the seat of government to Damascus. On the fall of the Umayyads in 750 the capital was again changed, and Baghdad, which was built by Manṣūr in 762, became the centre of empire. The position of the Caliph, or Successor to Mahomet, was in many respects comparable to that of the Papacy. Endowed, at the outset, with temporal as well as spiritual power, the holders of the office were gradually divested of the former. Lieutenants and governors made themselves independent; separate states soon began to break the unity of the Empire of Islām. But the spiritual ascendancy of the Caliphate maintained, to a far higher degree than in the case of the Papacy, both the union of all Muslim states and the authority of the Caliph in politics, international and

domestic; it was the destruction of Baghdad by the Mongols that brought the old Caliphate to an end. Resurrected by the Mamlûks of Egypt, it was a shadow and the holder of the office a puppet, maintained in a fettered pomp that scarcely concealed the name of captivity. Sultans such as Baibars found the presence of a Caliph convenient in order to legitimate their claims and procure popular support, but the power of the Caliphate was gone. The Ottoman Turks, who conquered Egypt in 1517, compelled the last Abbasid, Mutawakkil, to resign his claims in their favour. By virtue of this and of the possession of the sacred relics of the Prophet, the Sultans at Constantinople claim to-day to be the vice-gerents of Allāh over all Islām.

Yet in 1250 the Caliphate was still a formidable foe. Muṣṭaʿsim, who held the office, could count on the allegiance of many princes. Egypt, Rûm, Fârs, Kirmân, Erbil, and Mosul were all loyal, although at the time of Hûlâgû's attack several feudatories had accepted the Mongol sway. Nevertheless many internal causes contributed to the downfall of the Caliphate. The feud between Sunnî and Shīʿah sapped the forces of Islām. The Caliph, though devoted to luxury, was a pious recluse who abandoned the affairs of state to his viziers; of these it must be said that their conduct can only be cleared from the blackest treachery to Church and State by the plea of almost incredible folly and ineptitude¹. Hûlâgû wrote to Muṣṭaʿsim, accusing him of sheltering Mongol enemies and of withholding support from the Mongols when they crushed the Assassins; he also demanded complete submission and the dismantling of the fortifications of Baghdad. To this the Caliph, mainly relying on mistaken ideas of his powers and the amount of help that his vassals would afford, returned a refusal couched in boastful terms. Hûlâgû advanced and laid siege to Baghdad, which fell on 15 February 1258. The Caliph suffered a terrible death; the city was given up to pillage and the inhabitants to slaughter. The massacre exceeded even the usual Mongol limits; 800,000 perished and scarcely a stone remained standing. Horror and woe spread to the confines of Islām; no event in the annals of the Faith roused such consternation. Baghdad was the centre of the arts; literature and science found a home under the aegis of the Caliph. The Muslim rulers fostered and endowed the humanities, and encouraged the progress of civilisation at a time when Europe was swathed in obscurantism. Philosophy and scholasticism flourished; rhetoric and all forms of learning and education were cultivated. In the realms of art, learning, and commerce, no less than in the sphere of religion, Baghdad was the cynosure of all Muslim eyes; its fall brought about a complete re-arrangement in the political world also. Fresh boundaries, alliances, and centres of government had to be found. Yet the great catastrophe had some effects that were beneficial. Cairo, the new focus of Islām, was nearer Europe and more

¹ See Browae, E. G., *Literary History of Persia*, II. pp. 464 ff., 484.

accessible. The scattering of Muslim savants, diffusing learning among many places, gave the impetus to a renaissance in Islām. It gave Egypt a short breathing-space to prepare for the Mongol attack, with the consequence that the victory of Qutuz at 'Ain Jālūt in 1260, which warded off the danger from Egypt, saved Christendom as well; the signal service that the Sultan of Egypt rendered to Europe was beyond the power of any Western king to accomplish.

The fall of Baghdad was the prelude to the invasion of Syria. Even so great an object-lesson failed to teach the Muslims the necessity of union. The feud between Shī'ah and Sunnī still continued, carefully fostered by the Mongols to their own advantage. Hūlāgū favoured the former, and took precautions to preserve the tomb of 'Alī from destruction. Some of the princes of Syria submitted. Nāsir Ṣalāh-ad-Dīn Yūsuf, a descendant of the famous Saladin (Ṣalāh-ad-Dīn), who was prince of Aleppo and also of Damascus, defied the Mongols and prepared to offer a brave resistance. He sent his wives to Egypt, where the Sultan Qutuz protected them, and gathered an army for battle, north of Damascus. But under the influence of terror his men fled; Hūlāgū marched to Aleppo, capturing and destroying as he went. The town fell and was razed to the ground; death or captivity was the lot of the victims. Damascus surrendered and was spared. Antioch surrendered but was destroyed. A terrible famine and pestilence broke out and completed the devastation of Syria, Mesopotamia, and the surrounding lands. Hūlāgū meditated a march on Jerusalem and probably after that a campaign against Egypt; but while at Aleppo the news of the death of Mangu reached him. He was obliged to return for the great Kuriltai, just as the death of Ogdoi had previously recalled Bātu. The leadership of the Mongol army was given to Ketbogha.

Qutuz, the Sultan of Egypt at this time, 1260, was a Khwārazmian Mamlūk, who had displaced the son of Aibak and seized the throne. Roused by the approach of the foe, he gathered an army and anticipated their attack. The Mamlūks advanced to Acre, where they reckoned on the support of the Crusaders. The latter were too timid to offer any aid, and the burden of the war lay on Qutuz alone. At 'Ain Jālūt (1260) the armies met. The bravery of Qutuz and of Baibars, his general, won the day and Ketbogha was slain. For the first time in history the Mongols were fairly and indisputably beaten in a decisive battle. The effect was magical. Wherever the news of the Mamlūk victory became known, men gave themselves up to the wildest transports of rejoicing. The spell was broken at last, and it was clear that the superhuman power, claimed by Mongol boasts and credited by the fears of their victims, was a myth. Damascus rose and cast off the Mongol yoke. The Mamlūks did not remain satisfied with the fruits of a single victory. The Mongols, broken and crushed, were driven out of Syria beyond Emesa. Qutuz reinstated, where possible, the former officials as governors under his command and

reduced the country to order. His return was a triumphant progress; he was accompanied by prayers and thanksgiving. Wherever he passed signs of popular joy were manifest. Extraordinary preparations were made to welcome the conqueror. As he drew nearer to his own kingdom the celebrations became grander, and the decorations of the towns and villages increasingly costly. All Cairo united to honour its victorious ruler as no other before, but Qutuz was treacherously robbed of the fruits of his victory. He was stabbed by his general Baibars, who usurped his master's throne and rode into Cairo, a second Zimri, amid the plaudits destined for his murdered lord. The erstwhile Mamlūk slave, who had saved the proud sovereigns of Europe and had succeeded in a task which they dared not undertake, fell a victim in the height of his glory to the dagger of another slave.

The land which Hūlāgū had conquered became his own, and he retained possession of such parts as were not recaptured from him. The dynasty which he founded in Persia ruled for several generations under the title of Īl-khāns, acknowledging the Khan of the Eastern Mongols as their overlord. In 1282 Aḥmad Khān became a Muslim. Islām had entirely permeated Persia by 1295, when Ghāzān Khān succeeded to the throne, but it did not altogether eradicate many superstitions. Ghāzān broke off his allegiance to the Supreme Khan. The inauguration of independence by the Īl-khāns is marked by the alteration in the legend on their coins. Abū-Sa'īd (1316) was the last of the great Īl-khāns, and after his death (1335) the kingdom split into petty states, which by 1400 were incorporated by Timūr in his dominions.

In the meanwhile there had been considerable military activity on the eastern borders of the Empire. Reference has been made to the continual hostilities that disturbed the relations between the Sung Dynasty in Southern China and the Mongols. In 1252 the latter ordered a great forward movement. Kublai, the brother of Mangu, was to advance into Yunnan, a province outside the Sung borders to the south-west, and in 1253 he assembled his forces at Shensi as a preliminary step. The Mongols were favoured with their usual success, but Kublai was a man of different temperament from his predecessors. He saw that the policy of wanton destruction and indiscriminate slaughter, though effective for inspiring terror in the foe and thus aiding the conqueror, was inimical to the future government of the captured area. It was easier to rule a settled country than a desert waste. Industry and commerce can be overthrown with ease and speed, but cannot be revived except with infinite trouble and delay. Moreover Kublai's nature was averse to bloodshed. His ambition sought to effect great conquests with the minimum loss of life. Thus Tali, an important city of Nanchao in Yunnan, was taken by him without causing a single death. After this exploit Kublai returned to Mangu, leaving the famous general Uriang Kadai, the son of Sabutai, to continue the campaign. With various intervals the war continued until

1257. The Mongols captured Annam (Tongking) in 1257, and achieved many successes. Kublai, who had been appointed governor at Honan, had not abandoned his policy of conciliation. The popularity which he gained from the wise and considerate treatment of his subjects provoked the jealousy of Mangu, who sent a Mongol called Alemdar from Karakorum to supersede Kublai. The latter, however, returned to Mangu, and by tact and submission recovered the favour of the Khan and the position of which he had been deprived.

In this same year, 1257, Mangu held a Kuriltai and determined to lead the army against the Sung. Kublai accompanied him, and three strong forces invaded the province of Suchuan. Two years were spent in conquests, and in the Mongol operations the gentle spirit of Kublai asserted itself. Finally, in 1259 siege was laid to Hochau at the junction of the Kialing and the Fei, near the point where these rivers join the Yangtse Kiang. The besiegers suffered much from dysentery, and Mangu himself succumbed to the disease. The funeral procession, which bore the dead Khan to his last resting-place at Burkan Kaldun, according to previous custom slew all whom they met *en route*, to prevent the intelligence of the death of the Khan from preceding the bier.

Mangu's sudden death created some difficulty in the appointment of a successor. The vast extent of the Empire prevented a Kuriltai from being summoned at once. According to the Mongol custom, the new Khan should be chosen from among the brothers of Mangu, and of these Hūlāgū was in Syria, Kublai in China. Of Mangu's other brothers, the next in age to Hūlāgū was Arikbuka, who was in command at Karakorum. To him Kublai sent, asking for reinforcements and supplies. Arikbuka complied and sent Kublai an invitation to attend the Kuriltai which had been convoked at Karakorum to elect a new Khan. Kublai, fearing a trap, declined and summoned a Kuriltai of his own at Shangtu. To this assembly neither Hūlāgū nor the descendants of Jagatai were invited, owing to the time which must elapse before they could attend. The conduct of the war rendered it imperative that a new head should be chosen for the state without delay. Kublai was elected for this office with the usual pomp and festivities. The election was scarcely valid, as the entire electorate was not present. Of the absentees, Hūlāgū acquiesced, but Arikbuka and the supporters of the houses of Jagatai and Ogdai were disaffected.

Nevertheless Kublai was on the throne, and his reign lasted thirty-five years. His achievements were considerable, and he ruled over a wider extent than any Mongol or indeed any other sovereign. He was the first to govern by peaceful means. By this time the head of the Mongols had become invested with the state of an Emperor. The splendour of his court and the magnificence of his *entourage* easily surpassed that of any Western ruler. The change though gradual was now accomplished. It was strikingly significant of Mongol development. The

rude leader of nomads, governing by the sword, with no thoughts of settlement but only of rapine and conquest, had given place to a cultured monarch, eager for the good government of his subjects and the prosperity of his kingdom.

The beginning of his reign found him assailed by civil war. Arikbuka raised the standard of rebellion and collected a large force. Kublai and his generals were active; their clemency gained over many of Arikbuka's followers, who were enraged at the cruelties that he perpetrated. Arikbuka was defeated in 1261 but spared. Again he rebelled and again he was defeated (1264). He came in utter abasement to Kublai, who pardoned him once more, but soon afterwards he died. At his death all the other rebels submitted, with the exception of Kaidu. The war with the Sung Dynasty was a legacy to Kublai from his late brother. When the news of the death of Mangu reached Kublai, he was besieging Wuchang. The Chinese general concluded a treaty with him but did not inform the Chinese Emperor of the terms of peace. It was agreed that Kublai should retreat, leaving Wuchang seemingly unconquered, on condition that the Emperor paid tribute and acknowledged the Mongol Khan as overlord. In view of Arikbuka's rebellion Kublai accepted the conditions. Later on he sent to demand their fulfilment, but the Chinese Emperor, having no knowledge of any treaty, naturally repudiated Kublai's claims. After various delays, hostilities were resumed in 1267 and continued with great vigour. Finally, in 1279, after many victories and conquests, the whole country was subjugated, the young Emperor being drowned in the last naval battle. The whole of China was now in the hands of the Mongols. They were successful in Korea and in Burma, both of which were subdued, but the expeditions to Java and Japan resulted in failure.

Kublai was a generous patron of literature. The culture and religion of China had great attractions for him. While Islām was making headway among the Western Mongols, Buddhism was encroaching from the East. Hūlāgū became a Muslim and Kublai a Buddhist; thus Shamanism was threatened on both sides. The name of Lama was given by the Mongols to the Buddhist priests. Kublai introduced the Chinese ritual of ancestor-worship, and built a large temple in which Jenghiz, Ogdai, and the other Khans were commemorated and worshipped. He also ordered that the Uighur characters should be discarded, since he deemed it beneath the dignity of the Mongols to use a script borrowed from foreigners. In 1269 a new national mode of writing was invented by the chief Lama and published. Kublai's encouragement of learning was remarkable. He caused Jamāl-ad-Dīn, a Persian astronomer, to draw up a calendar; he founded an academy and schools. The Chinese classics were translated at his bidding, and a history of the Mongols compiled in order to familiarise the young men with the exploits of their ancestors. An administrative council of twelve was set up, with the object of assisting

the Khan in state affairs; the vast empire was sub-divided into twelve provinces, so as to secure effective local government by decentralisation. The postal service was maintained with great care; hostleries, horses, couriers, and vehicles were provided throughout the Empire. Perhaps the most abiding memorial to the greatness of Kublai was the new capital that he built near Yenkin, which had been the capital of the Chinese sovereigns. The city that he created was known by the names Tatu (Daitu or Taitu) or "Great Court," Khan Balig (Kambalu, Cambaluk) or "Khan's town," and Pekin. The description of this wonderful town given by Marco Polo seems reminiscent of the marvels of the *Arabian Nights*; he too gave the inspiration of Coleridge's lines, "In Xanadu did Kubla Khan a stately pleasure-dome decree." The currency was reformed, block-printing, far in advance of Europe, being utilised for the paper coinage. The army was re-organised, and a valuable system of roads and canals constructed. Trees were planted in many places for the benefit of the public; the welfare of the subject was now the chief care of the ruler. Every act of Kublai, in politics, government, war, court ceremonial, literature, religion, and personal habits, shews clearly how far the Mongol state had progressed. The nomads had become civilised, but they had abandoned their chief characteristics. Islām on the one hand, Buddhism on the other, Arabic culture and Chinese civilisation, had slowly permeated and transformed them. The establishment of the courts of Hūlāgū and of Kublai marked a great change. Karakorum gave place to Persia and to Pekin. The transfer changed the habits of the Mongols, and this was the beginning of the disintegration of the Empire. Civilisation involved a loss of military power, for the Mongols lost their hardihood with their brutality. The very size of the Empire rendered unity impossible. The nomads settled down and remained savage peasants or became more cultured, according as their geographical position rendered them susceptible to outside influences or not. The barbarian at home was cut off by a growing barrier of civilisation from his fellow-Mongol at the fringe of the Empire. A comparison between the soldiers of Jenghiz and the subjects of Kublai is valuable. Under Jenghiz and his immediate successors, the army was a machine for rapine and destruction. The range of the Mongol arms, the distance from home at which they fought, the long stretch of desert which they had to traverse, their energy and insensibility to the most exhausting hardships, their resolution and inflexible obedience to the plans and commands which, neither deterred by misfortune nor seduced by victory, they invariably carried into execution, cannot fail to impress the student of their history. Yet it cannot be denied that the efficiency of the Mongols as a military organisation was only attained at the expense of their development in other spheres. The progress of civilisation among them was imperceptible until the age of Kublai. The growth of culture and the humane arts can scarcely be traced; in comparison to the high

level which existed among their Chinese neighbours and the Muslim nations it is altogether negligible. Neither sporadic instances of luxury at the court of the Khan, the result of the mass of booty, nor the royal patronage and care in fostering scientific institutions, can be taken as indicative of the general Mongol attitude to culture. Military prowess turned the whole nation into a marvellous fighting organisation, brutal, mechanical, but invincible; lacking the brilliancy and dash of Napoleon's armies, animated by the lust for plunder and slaughter, stimulated by blind and terrorised obedience rather than by the call of patriotism. History can furnish many instances of victorious nations being educated by contact with their captives, to whom the conquerors were inferior in culture. But the Mongols were thus influenced to a very small extent, for their wars were outbursts of extermination and desolation; no victims survived their fury to teach them valuable lessons and react on their masters; the civilisation of the conquered lay buried under ghastly corpse heaps and beneath the ashes of ruined cities.

The age of Kublai, as has already been shewn, was different in character. Captives were spared, and conquered provinces were administered with a regard to the well-being of their inhabitants rather than to the mere possibilities of plunder and extortion. Literature and civilisation flourished, and higher forms of religion began to pervade the state. The old Mongol spirit was dead save in Central Asia, and the new Mongol Empire was soon destined to fall in pieces. The estimate of Howorth is well worth citing:

"In reviewing the life of Khubilai, we can hardly avoid the conclusion which has been drawn by a learned authority on his reign, that we have before us rather a great Chinese Emperor than a Mongol Khan. A Chinese Emperor, it is true, wielding resources such as no other Emperor in Chinese history ever did, yet sophisticated and altered by contact with that peculiar culture which has vanquished eventually all the stubborn conquerors of China. Great as he was in his power, and in the luxury and magnificence of his court, he is yet by no means the figure in the world's history that Jingis and Ogotai were. Stretching out their hands with fearful effect over a third of the human race, their history is entwined with our western history much more than his. Big as the heart of the vast empire was, it was too feeble to send life into its extremities for very long, and in viewing the great Khakan at the acme of his power, we feel that we shall not have long to wait before it will pass away. The kingdoms that had been conquered so recently in the West were already growing cold towards him, and were more in form than in substance his own. This was no doubt inevitable, the whole was too unwieldy, its races too heterogeneous, its interests too various. Yet we cannot avoid thinking that the process was hastened by that migration from the desert to the luxurious south, from Karakorum to Tatu and Shangtung which Khubilai effected, and which speedily converted a royal race of warriors into a race of decrepit sensualists."

Kublai died in 1294, at the age of eighty, having reigned thirty-five years. After his death the history of the Mongols ceases to call for much detailed comment. The reigns of his successors are of little interest to the general historian, for the Empire begins to pass from the zenith of its power and it remains but to trace the course of decay. Within fifty years of the death of Kublai the Empire was smitten by a series of floods and earthquakes. The Mongol power weakened and rebellion spread. In 1355 a Buddhist priest raised an army in China to drive out the Mongols. Korea joined in the revolt and Peking was captured. The Khan fled and made good his escape, but the Mongol troops were driven out. In 1368 the revolution was over. A new dynasty, called the Ming or "Bright," was set up, and the priest who had led the revolt became Emperor (Hung-Wu). The descendants of Jenghiz were driven away for ever. But worse was in store. Hung-Wu carried the campaign beyond his own confines. The Eastern Mongols were vigorously attacked and continually beaten. In the reign of Biliktu (died 1378) the Mongols were expelled from Liao Tung. He was succeeded in the next year by Ussakhal, who was slain after the great disaster that overtook the Mongols at Lake Buyur, when the Chinese completely broke the power of their former conquerors. Hereafter the supremacy passed from one branch of the Mongols to another. They became scattered and autonomous, except in so far as the jurisdiction of the Chinese compelled their obedience. Yet the tale of disruption is illuminated by occasional flashes of the old Mongol greatness. The Mongols, who were driven to the North by the Ming, gradually recovered and measured their strength with the foe. They raided Tibet and China, and one of the results of these expeditions was to bring them more into touch with Buddhism. In 1644 the Ming Dynasty was overthrown by the Manchus, who ruled China until the recent proclamation of the republic; the Manchus effectually subdued the Eastern Mongols, who henceforward are merged in the Chinese Empire.

The Mongol Empire can scarcely be said ever to have formed a homogeneous unity; for this reason it is impossible to deal with all those tribes bearing the common designation Mongol or Tartar as a single corporate body. It is difficult to get a general view and to place isolated incidents in their proper setting. This difficulty in finding a true perspective involves a certain amount of individual treatment of the various tribes, and from the time of Kublai onward the historian is compelled to trace the course of the scattered bodies one by one. The fate of the successors of Kublai has been recounted. It now remains to deal with various other branches of the Mongol Confederacy.

The Khalkhas, or Central Mongols, whose territory was the ancient Mongol home, where Jenghiz had begun his career, after diplomatic relations with Russia and contact with Christianity, were finally merged in the Chinese Empire at the conference of Tolonor. To this great meeting the Emperor Kang-hi summoned the chiefs of the Khalkhas in

1691, and with great ceremony they performed the "kowtow" in the imperial presence; with this act their separate existence as a nation came to an end.

The Keraites and Torgods for a long period were distracted by internal feuds. The kingdom of the mysterious Prester John, who has been identified with Wang Khan, is placed in their land. Later they had diplomatic and also hostile relations with Russia, Turkey, and the Cossacks. Ayuka Khan, one of their great leaders, invaded the Russian territory as far as Kazan, but made peace with Peter the Great at Astrakhan in 1722. After some time, however, fear of the Russians and discontent at their oppressions caused them to adopt the expedient of wholesale emigration. The extraordinary spectacle was witnessed of 70,000 families breaking up their homes and marching away with all their chattels. The old nomad spirit seemed to have revived. They travelled to China where they were most hospitably received, but the price paid for release from Russian tyranny was the surrender of their nationality. China completely assimilated them. Thus China, Russia, and the steppes were absorbing or scattering great divisions of the former Mongol Empire.

Of the western Mongols, importance centres round the descendants of Jagatai, who passed through many vicissitudes until the rise of Tīmūr Leng (Tīmūr the lame), or Timurlane (Tamerlane, Tamburlaine), of Samarqand. In the year 1336, scarcely more than a century after the death of Jenghiz Khan, Tīmūr was born at Kesh in Transoxiana, to the south of Samarqand. The Mongol hold of Central Asia was still firm, but disintegration was spreading rapidly. It was the destiny of Tīmūr to rouse the Mongols to fresh exploits and distant victories. The direct result of his invasion of India was the rise of the Mongol Dynasty at Delhi, better known as the Moguls. Much light is thrown on Tīmūr and his reign by the narrative of Ruy Gonzalez de Clavijo, who came on an embassy to his court in the years 1403-6.

Besides this, there are several accounts of the great conqueror, but they are mostly *ex parte* statements written either by inveterate enemies or flattering court scribes. Yet it is not difficult to form a fair estimate of the man. In his youth he had the benefit of a fair education. He was as versed in literature as he was proficient in military skill. He was a Muslim by faith, but had no scruples about attacking and slaughtering his co-religionists. At the outset of his career, from about 1358 onward, he had to struggle for supremacy among the scattered tribes of the neighbourhood and the hordes to the north of the Jaxartes. In this he may be compared to Jenghiz. By dint of persistence he succeeded in becoming supreme among the Jagatai tribes, and in 1369, having overcome and slain Husain, his brother-in-law and former ally, he was proclaimed sovereign at Balkh and ruled in Samarqand. He was now at the age of thirty-three, and he waged incessant warfare for the next thirty years.

The chief of his exploits was the celebrated invasion of India. Tīmūr

was prompted by the double motive of zeal to spread the faith and the prospect of rich plunder. He crossed the Indus in 1398, after having passed the mountains of Afghanistan. Multān was conquered and the Musulman leader Shihāb-ad-Dīn defeated. After other victories, notably the capture of Bhatnir, the road to Delhi lay open. Before the gates the army of Sultan Muḥammad of Delhi was drawn up under the famous general Mallu Khān; against Mongol ferocity the bravery of the Indians was useless, and after a bloody battle Tīmūr entered Delhi on 17 December 1398. The sack of Delhi and the massacre of the inhabitants followed, and utter ruin spread far and wide. It is said that for the next fifty years the country was so impoverished that the mints ceased to issue gold and silver coins; copper currency sufficed for the needs of the miserable survivors.

Tīmūr did not stay long. Passing along the flank of the Himalayas he captured Meerut and returned to Samarqand through Kashmir. In the Khutbah, or prayer for the reigning monarch that is recited every Friday in the mosques, the names of Tīmūr and his descendants were inserted, thus legitimising the subsequent claims of Bābur.

From Samarqand Tīmūr soon marched to the west. In 1401 Baghdad was taken and sacked, the horrors almost equalling the scenes enacted under Hūlāgū. The captives were beheaded and towers constructed of the heads as a warning, but mosques, colleges, and hospitals were spared. Karbalā and Aleppo were taken and Damascus destroyed, Persia and Kurdistan were reconquered. He reduced the Mongols round the shores of the Caspian and penetrated to the banks of the Ural and the Volga. Advancing through Asia Minor, he met the Ottoman Sultan Bāyazīd I, then at the height of his power, at Angora in 1402. The Turks were beaten and the Sultan captured. Tīmūr dragged the fallen monarch after him to grace his triumph; according to the story utilised by Marlowe, he was imprisoned in a cage. Tīmūr, now in his seventieth year, next planned a great expedition to China. He actually set out on the march, but died in 1405 at Otrar near Kashgar. His atrocities were enormous but not comparable to those of other Mongol Khans. He made no attempt to consolidate his conquests, and after his death the decay was quick. Samarqand and Transoxiana were ruled by his son and grandson, but the various petty dynasties that soon arose weakened each other by warfare. Finally Muḥammad Shaibānī or Shāhī Beg, the head of the Uzbek Mongols, captured Samarqand and Bukhārā and between 1494 and 1500 displaced all the dynasties of the Tīmūrids.

Parallel to the advance of Buddhism in the East, was the growth of Islām in the West. Nowhere did the faith of Mahomet find more fruitful soil than among the Īl-khāns of Persia, who traced their descent to Hūlāgū, the conqueror of Baghdad. Between Egypt and the Īl-khāns there was often warfare. In 1303 Nāṣir, Sultan of Egypt, overthrew a Mongol army at Marj-as-Suffar. But the relations between the two

powers were sometimes friendly. The same Nāṣir made an extradition treaty with Abū-Saʿīd, the nephew of Ghāzān, whose army had been defeated at Marj-as-Suffār. The smaller states which succeeded the Īl-khāns were finally swept away by Tīmūr before 1400.

The descendants of the victorious general Bātu were the famous Golden Horde or Western Kipchaks. Bātu ruled from Lake Balkash to Hungary. He was succeeded in 1255 by his brother Bereke, in whose reign a crusade against the Mongols was preached by the Pope. But the Mongols carried the war into the enemy's country and invaded Poland and Silesia. Cracow and Beuthen were captured and vast masses of slaves were led away. The result of these operations was that the Mongols maintained a suzerainty over the Russians. Several European princes and princesses intermarried with them; they were on friendly terms with the Sultans of Egypt, perhaps owing to the hostility between the Mamlūks and the Īl-khāns. In 1382 Tuqtāmish sacked Moscow and several important Russian towns, but the campaign of slaughter was resented by Tīmūr his overlord, who utterly crushed him. Gradually all these Mongol tribes were absorbed by Russia or the Ottoman Turks, but from the Uzbeks on the Caspian Bābur set forth on his journey to India and founded the Indian Empire of the Moguls, to which Sir Thomas Roe was sent on an embassy in 1615-1619. The lingering Khanates were crushed by the expansion of Russia, and either as subjects or protectorates have lost all independence.

LIST OF ABBREVIATIONS OF TITLES OF PERIODICALS, SOCIETIES, ETC.

(1) The following abbreviations are used for titles of periodicals :

- AB. *Analecta Bollandiana*. Brussels.
 AHR. *American Historical Review*. New York and London.
 AKKR. *Archiv für katholisches Kirchenrecht*. Mayence.
 AMur. *Archivio Muratoriano*. Rome.
 Arch. Ven. (and N. Arch. Ven.; Arch. Ven.-Tri.). *Archivio veneto*. Venice. 40 vols. 1871-90. Continued as *Nuovo archivio veneto*. 1st series. 20 vols. 1891-1900. New series. 42 vols. 1901-1921. And *Archivio veneto-tridentino*. 1922 ff., in progress.
 ASAK. *Anzeiger für schweizerische Alterthumskunde*. Zurich.
 ASHF. *Annuaire-Bulletin de la Société de l'histoire de France*. Paris.
 ASI. *Archivio storico italiano*. Florence. Ser. i. 20 v. and App. 9 v. 1842-53. Index. 1857. Ser. nuova. 18 v. 1855-63. Ser. iii. 26 v. 1865-77. Indexes to ii and iii. 1874. Suppt. 1877. Ser. iv. 20 v. 1878-87. Index. 1891. Ser. v. 49 v. 1888-1912. Index. 1900. Anni 71 etc. 1913 ff., in progress. (Index in Catalogue of The London Library vol. i. 1913.)
 ASL. *Archivio storico lombardo*. Milan.
 ASPN. *Archivio storico per le province napoletane*. Naples. 1876 ff.
 ASRSP. *Archivio della Società romana di storia patria*. Rome.
 BISI. *Bullettino dell' Istituto storico italiano*. Rome. 1886 ff.
 BRAH. *Boletín de la R. Academia de la historia*. Madrid.
 BZ. *Byzantinische Zeitschrift*. Leipsic. 1892 ff.
 CQR. *Church Quarterly Review*. London.
 CR. *Classical Review*. London.
 DZG. *Deutsche Zeitschrift für Geschichtswissenschaft*. Freiburg-im-Breisgau.
 DZKR. *Deutsche Zeitschrift für Kirchenrecht*. Leipsic.
 EHR. *English Historical Review*. London.
 FDG. *Forschungen zur deutschen Geschichte*. Göttingen.
 HJ. *Historisches Jahrbuch*. Munich.
 HVJS. *Historische Vierteljahrsschrift*. Leipsic.
 HZ. *Historische Zeitschrift* (von Sybel). Munich and Berlin.
 JA. *Journal Asiatique*. Paris.
 JB. *Jahresberichte der Geschichtswissenschaft im Auftrage der historischen Gesellschaft zu Berlin*. Berlin. 1878 ff.
 JHS. *Journal of Hellenic Studies*. London.
 JRAS. *Journal of the Royal Asiatic Society of Great Britain*. London.
 JSG. *Jahrbuch für schweizerische Geschichte*. Zurich.
 JTS. *Journal of Theological Studies*. London.
 MA. *Le moyen âge*. Paris.
 MIOGF. *Mittheilungen des Instituts für österreichische Geschichtsforschung*. Innsbruck.
 Neu. Arch. *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*. Hanover and Leipsic.
 NRDF. *Nouvelle Revue historique du droit français*. Paris.
 QFIA. *Quellen und Forschungen aus italienischen Archiven und Bibliotheken*. Rome.
 RA. *Revue archéologique*. Paris.

RBén.	Revue bénédictine. Maredsous.
RCHL.	Revue critique d'histoire et de littérature. Paris.
RH.	Revue historique. Paris.
RHD.	Revue d'histoire diplomatique. Paris.
RHE.	Revue d'histoire ecclésiastique. Louvain.
Rhein. Mus.	Rheinisches Museum für Philologie. Frankfort-on-Main.
RN.	Revue de numismatique. Paris.
RQCA.	Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte. Rome.
RQH.	Revue des questions historiques. Paris.
RSH.	Revue de synthèse historique. Paris.
RSI.	Rivista storica italiana. Turin. <i>See Gen. Bibl. 1.</i>
SKAW.	Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften. Vienna. [Philos.-hist. Classe.]
SPAW.	Sitzungsberichte der kön. preussischen Akademie der Wissenschaften. Berlin.
TRHS.	Transactions of the Royal Historical Society. London.
VV.	Vizantiyski Vremennik (Византийское время). St Petersburg (Petrograd). 1894 ff.
ZCK.	Zeitschrift für christliche Kunst. Düsseldorf.
ZDMG.	Zeitschrift der deutschen morgenländischen Gesellschaft. Leipsic.
ZKG.	Zeitschrift für Kirchengeschichte. Gotha.
ZKT.	Zeitschrift für katholische Theologie. Gotha.
ZMNP.	Zhurnal ministerstva narodnago prosvèshcheniya (Journal of the Ministry of Public Instruction). St Petersburg.
ZR.	Zeitschrift für Rechtsgeschichte. Weimar. 1861-78. Continued as
ZSR.	Zeitschrift der Savigny-Stiftung für Rechtswissenschaft. Weimar. 1880 ff.
ZWT.	Zeitschrift für wissenschaftliche Theologie. Frankfort-on-Main.

(2) Other abbreviations used are :

AcadIBL.	Académie des Inscriptions et Belles-Lettres.
AcadIP.	Académie Impériale de Pétersbourg.
AllgDB.	Allgemeine deutsche Biographie. <i>See Gen. Bibl. 1.</i>
ASBen.	<i>See Mabillon and Achery in Gen. Bibl. iv.</i>
ASBoll.	Acta Sanctorum Bollandiana. <i>See Gen. Bibl. iv.</i>
BEC.	Bibliothèque de l'École des Chartes. <i>See Gen. Bibl. 1.</i>
BGén.	Nouvelle Biographie générale. <i>See Gen. Bibl. 1.</i>
BHE.	Bibliothèque de l'École des Hautes Études. <i>See Gen. Bibl. 1.</i>
Bouquet.	<i>See Rerum Gallicarum...scriptores in Gen. Bibl. iv.</i>
BUniv.	Biographie universelle. <i>See Gen. Bibl. 1.</i>
Coll. textes.	Collection des textes pour servir à l'étude et à l'enseignement de l'histoire. <i>See Gen. Bibl. iv.</i>
CSCO.	Corpus scriptorum christianorum orientalium. <i>See Gen. Bibl. iv.</i>
CSEL.	Corpus scriptorum ecclesiasticorum latinorum. <i>See Gen. Bibl. iv.</i>
CSHB.	Corpus scriptorum historiae Byzantinae. <i>See Gen. Bibl. iv.</i>
DNB.	Dictionary of National Biography. <i>See Gen. Bibl. 1.</i>
EcfrAR.	Écoles françaises d'Athènes et de Rome. Paris.
EncBr.	Encyclopaedia Britannica. <i>See Gen. Bibl. 1.</i>
Ersch-Gruber.	Ersch and Gruber's Allgemeine Encyclopädie. <i>See Gen. Bibl. 1.</i>
Fonti.	Fonti per la storia d'Italia. <i>See Gen. Bibl. iv.</i>
Jaffé.	<i>See Gen. Bibl. iv.</i>
KAW.	Kaiserliche Akademie der Wissenschaften. Vienna.
Mansi.	<i>See Gen. Bibl. iv.</i>
MEC.	Mémoires et documents publ. par l'École des Chartes. <i>See Gen. Bibl. iv.</i>
MGH.	Monumenta Germaniae Historica. <i>See Gen. Bibl. iv.</i>
MIIP.	Monumenta historiae patriae. Turin. <i>See Gen. Bibl. iv.</i>
MHSM.	Monumenta spectantia historiam Slavorum meridionalium. <i>See Gen. Bibl. iv.</i>
MPG.	Migne's Patrologiae cursus completus. Ser. graeco-latina. [Greek texts with Latin translations in parallel columns.] <i>See Gen. Bibl. iv.</i>

MPL.	Migne's Patrologiae cursus completus. Ser. latina. <i>See Gen. Bibl.</i> iv.
PAW.	Königliche preussische Akademie d. Wissenschaften. Berlin.
RAH.	Real Academia de la Historia. Madrid.
RC.	Record Commissioners.
RE ³ .	Real-Encyclopädie für protestantische Theologie, etc. <i>See Herzog and Hauck in Gen. Bibl.</i> 1.
Rec. hist. Cr.	Recueil des historiens des Croisades. <i>See Gen. Bibl.</i> iv.
RGS.	Royal Geographical Society.
RHS.	Royal Historical Society.
Rolls.	Rerum Britannicarum medii aevi scriptores. <i>See Gen. Bibl.</i> iv.
RR.II.SS.	<i>See Muratori in Gen. Bibl.</i> iv.
SGUS.	Scriptores rerum Germanicarum in usum scholarum. <i>See Monumenta Germaniae Historica in Gen. Bibl.</i> iv.
SHF.	Société d'histoire française.
SRD.	Scriptores rerum Danicarum medii aevi. <i>See Gen. Bibl.</i> iv.

Abh.	Abhandlungen.	mem.	memoir.
antiq.	antiquarian, antiquaire.	mém.	mémoire.
app.	appendix.	n.s.	new series.
coll.	collection.	publ.	published, publié.
diss.	dissertation.	R. }	reale.
hist.	history, historical, historique, historisch.	r. }	
Jahrb.	Jahrbuch.	roy.	royal, royale.
k.	{ kaiserlich.	ser.	series.
	{ königlich.	soc.	society, société, società.
		Viert.	Vierteljahrschrift.

CHAPTER XX.

THE MONGOLS.

[An asterisk is prefixed to the more important works.]

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MAPS.

- For maps see Howorth, *op. cit. See above, III (a).* Also Spruner-Menke. *Hand-Atlas.* No. 87. *See Gen. Bibl. II.* Also Poole, R. L. *Historical Atlas.* No. 80. *See Gen. Bibl. II.*

CHRONOLOGICAL TABLE
OF
LEADING EVENTS MENTIONED IN THIS VOLUME

- 330 (11 May) Inauguration of Constantinople, 'New Rome,' by Constantine the Great.
- 428-633 Persian rule in Armenia.
- 476 Deposition of Romulus Augustus.
- 529 Justinian's Code.
- 533 Justinian's *Digest* and *Institutes*.
- 535 Justinian's *Novels*.
- 537 Inauguration of St Sophia.
- 558 The Avars appear in Europe.
- 565 Death of Justinian.
- 568 The Lombards invade Italy.
The Avars enter Pannonia.
- c. 582 Creation of the exarchates of Africa and Ravenna.
- 626 The Avars besiege Constantinople.
- 627 Defeat of the Persians by Heraclius at Nineveh.
- 631 The Avars defeat the Bulgarians.
- 633-693 Byzantine rule in Armenia.
- 635 The Bulgarians free themselves from the power of the Chazars.
- c. 650 Creation of the Asiatic themes.
- 679 Establishment of the Bulgarians south of the Danube.
- 693-862 Arab rule in Armenia.
- 713 First Venetian Doge elected.
- 717 (25 March) Accession of Leo III the Isaurian.
- 717-718 The Arabs besiege Constantinople.
- 726 Edict against images.
- 727 Insurrections in Greece and Italy.
- 732 Victory of Charles Martel at Poitiers (Tours).
- 739 Battle of Acroinon.
- 740 Publication of the *Ecloga*.
Death of Leo III the Isaurian, and accession of Constantine V Copronymus.
- 741 Insurrection of Artavasdus.
- 742 (2 Nov.) Recovery of Constantinople by Constantine V.
- 744 Murder of Walid II. The Caliphate falls into anarchy.
- 747 Annihilation of the Egyptian fleet.
- 750 Foundation of the Abbasid Caliphate.
- 751 Taking of Ravenna by the Lombards.
- 753 Iconoclastic Council of Hieria.
- 754 Donation of Pepin to the Papacy.
- 755 The war with the Bulgarians begins.
- 756 'Ahd-ar-Rahmān establishes an independent dynasty in Spain.
- 757 Election of Pope Paul IV. Ratification of Papal elections ceases to be asked of the Emperor of the East.
- 758 Risings of the Slavs of Thrace and Macedonia.
- 759 Defeat of the Bulgarians at Marcellae.
- 762 Baghdad founded by the Caliph Maṣṣūr.
Defeat of the Bulgarians at Anchialus.
- 764-771 Persecution of the image-worshippers.
- 772 Defeat of the Bulgarians at Lithosoria.

- 774 Annexation of the Lombard kingdom by Charlemagne.
 775 (14 Sept.) Death of the Emperor Constantine V and accession of Leo IV the Chazar.
 780 (8 Sept.) Death of Leo IV and Regency of Irene.
 781 Pope Hadrian I ceases to date official acts by the regnal years of the Emperor.
 787 Ecumenical Council of Nicaea. Condemnation of Iconoclasm.
 788 Establishment of the Idrisid dynasty in Morocco.
 790 (Dec.) Abdication of Irene. Constantine VI assumes power.
 797 (17 July) Deposition of Constantine VI. Irene becomes Emperor.
 800 Establishment of the Aghlabid dynasty in Tunis.
 (25 Dec.) Charlemagne crowned Emperor of the West.
 802 (31 Oct.) Deposition of Irene and accession of Nicephorus I.
 803 Destruction of the Barmecides.
 809 Death of Hārūn ar-Rashīd and civil war in the Caliphate.
 The Bulgarian Khan Krum invades the Empire.
 Pepin of Italy's attack upon Venice.
 810 Nicephorus I's scheme of financial reorganisation.
 Concentration of the lagoon-townships at Rialto.
 811 The Emperor Nicephorus I is defeated and slain by the Bulgarians; accession of Michael I Rangabé.
 812 Treaty of Aix-la-Chapelle recognises Charlemagne's imperial title.
 813 Michael I defeated at Versinicia: Krum appears before Constantinople.
 Deposition of Michael I and accession of Leo V the Armenian.
 Battle of Mesembria.
 Ma'mūn becomes sole Caliph.
 814 (14 April) Death of Krum: peace between the Empire and the Bulgarians.
 815 Iconoclastic synod of Constantinople.
 Banishment of Theodore of Studion.
 820 (25 Dec.) Murder of Leo V, and accession of Michael II the Amorian.
 822 Insurrection of Thomas the Slavonian.
 826 Death of Theodore of Studion.
 Conquest of Crete by the Arabs.
 827 Arab invasion of Sicily.
 829-842 Reign of Theophilus.
 832 Edict of Theophilus against images.
 833 Death of the Caliph Ma'mūn.
 836 The Abbasid capital removed from Baghdad to Sāmarrā.
 839 Treaty between the Russians and the Greeks.
 840 Treaty of Pavia between the Emperor Lothar I and Venice.
 842 The Arabs take Messina.
 Disintegration of the Caliphate begins.
 842-867 Reign of Michael III.
 843 Council of Constantinople, and final restoration of image-worship by the Empress Theodora.
 846 Ignatius becomes Patriarch.
 852-893 Reign of Boris in Bulgaria.
 856-866 Rule of Bardas.
 858 Deposition of Ignatius and election of Photius as Patriarch.
 860 The Russians appear before Constantinople.
 860-861 (?) Cyril's mission to the Chazars.
 863 (?) Mission of Cyril and Methodius to the Moravians.
 864 Conversion of Bulgaria to orthodoxy.
 867 The Schism of Photius.
 The Synod of Constantinople completes the rupture with Rome.
 (23 Sept.) Murder of Michael III and accession of Basil I the Macedonian.
 Deposition of Photius. Restoration of Ignatius.
 867 (13 Nov.) Death of Pope Nicholas I.
 (14 Dec.) Election of Pope Hadrian II.
 868 Independence of Egypt under the Tūlūnid dynasty.

- 869 (14 Feb.) Death of Cyril.
Ecumenical Council of Constantinople. End of the Schism.
- 870 Methodius becomes the first Moravo-Paunonian archbishop.
- 871 War with the Paulicians.
- 876 Capture of Bari from the Saracens by the Greeks.
- 877 Death of Ignatius and reinstatement of Photius as Patriarch.
(22 July) Council of Ravenna.
- 878 (21 May) Capture of Syracuse by the Arabs.
- 878 (?) Promulgation of the *Prochiron*.
- 882 Fresh rupture between the Eastern and Western Churches; excommunication of Photius.
- 885 (6 April) Death of Methodius.
- 886-912 Reign of Leo VI the Wise.
- 886 Deposition and exile of Photius.
- 887-892 Reign of Ashot I in Armenia.
- c. 888 Publication of the *Basilics*.
- 891 Death of Photius.
- 892 The Abbasid capital restored to Baghdad.
- 892-914 Reign of Smbat I in Armenia.
- 893-927 Reign of Simeon in Bulgaria.
- 895-896 The Magyars migrate into Hungary.
- 898 Reconciliation between the Eastern and Western Churches.
- 899 The Magyars invade Lombardy.
- 900 Victory of Nicephorus Phocas at Adana.
The Magyars occupy Pannonia.
- 902 (1 Aug.) Fall of Taormina, the last Greek stronghold in Sicily.
- 904 Thessalonica sacked by the Saracens.
- 906 Leo VI's fourth marriage: contest with the Patriarch.
The Magyars overthrow the Great Moravian State.
- 907 Russian expedition against Constantinople.
- 909-1171 The Fatimid Caliphate in Africa.
- 912 (11 May) Death of Leo VI and accession of Constantine VII Porphyrogenitus under the regency of Alexander.
- 913 Simeon of Bulgaria appears before Constantinople.
- 915-928 Reign of Ashot II in Armenia.
- 917 (20 Aug.) Bulgarian victory at Anchialus.
- 919 (25 Mar.) Usurpation of Romanus Lecapenus.
- 920 (June) A Council at Constantinople pronounces upon fourth marriages.
- 923 Simeon besieges Constantinople.
- 927 (8 Sept.) Peace with Bulgaria.
- 932 Foundation of the Buwaihîd dynasty.
- 933 Venice establishes her supremacy in Istria.
- 941 Russian expedition against Constantinople.
- 944 (16 Dec.) Deposition of Romanus Lecapenus. Personal rule of Constantine VII begins.
- 945 The Buwaihîds enter Baghdad and control the Caliphate.
- 954 Princess Olga of Russia embraces Christianity.
- 955 Battle of the Lechfeld.
- 959 (9 Nov.) Death of Constantine VII and accession of Romanus II.
- 959-976 Reign of the Doge Peter IV Candianus.
- 961 Recovery of Crete by Nicephorus Phocas.
(Mar.) Advance in Asia by the Greeks.
Athanasius founds the convent of St Laura on Mt Athos.
- 963 (15 Mar.) Death of Romanus II: accession of Basil II: regency of Theophano.
(16 Aug.) Usurpation of Nicephorus II Phocas.
- 964 *Novel* against the monks.
- 965 Conquest of Cilicia.
- 967 Renewal of the Bulgarian war.
- 968 The Russians in Bulgaria.

- 969 (28 Oct.) Capture of Antioch.
The Fātimid Caliphs annex Egypt.
(10 Dec.) Murder of Nicephorus Phocas and accession of John Tzimisce.
- 970 Capture of Aleppo.
Accession of Géza as Prince of the Magyars.
- 971 Revolt of Bardas Phocas.
The Emperor John Tzimisce annexes Eastern Bulgaria.
- 972 Death of Svyatoslav of Kiev.
- 976 (10 Jan.) Death of John Tzimisce: personal rule of Basil II Bulgaroctonus begins.
Peter Orseolo I elected Doge.
- 976-979 Revolt of Bardas Sclerus.
- 980 Accession of Vladimír in Russia.
- 985 Fall of the eunuch Basil.
- 986-1018 Great Bulgarian War.
- 987-989 Conspiracy of Phocas and Sclerus.
- 988 The Fātimid Caliphs occupy Syria.
- 989 Baptism of Vladimír of Russia.
Vladimír captures Cherson.
- 991 The Fātimids re-occupy Syria.
- 991-1009 Reign of Peter Orseolo II as Doge.
- 992 (19 July) First Venetian treaty with the Eastern Empire.
- 994 Saif-ad-Daulah takes Aleppo and establishes himself in Northern Syria.
- 994-1001 War with the Fātimids.
- 995 Basil II's campaign in Syria.
- 996 (Jan.) *Novel* against the Powerful.
Defeat of the Bulgarians on the Spercheus.
- 997 Accession of St Stephen in Hungary, and conversion of the Magyars.
- 998-1030 Reign of Maḥmūd of Ghaznah.
- 1006 Vladimír of Russia makes a treaty with the Bulgarians.
- 1009 The Patriarch Sergius erases the Pope's name from the diptychs.
- 1014 Battle of Cimbalongu; death of the Tsar Samuel.
- 1015 Death of Vladimír of Russia.
- 1018-1186 Bulgaria a Byzantine province.
- 1021-1022 Annexation of Vaspurakan to the Empire.
- 1024 The Patriarch Eustathius attempts to obtain from the Pope the autonomy of the Greek Church.
- 1025 (15 Dec.) Death of Basil II and accession of Constantine VIII.
- 1026 Fall of the Orseoli at Venice.
- 1028 (11 Nov.) Death of Constantine VIII and succession of Zoë and Romanus III Argyrus.
- 1030 Defeat of the Greeks near Aleppo.
- 1031 Capture of Edessa by George Maniaces.
- 1034 (12 April) Murder of Romanus III and accession of Michael IV the Paphlagonian.
Government of John the Orphanotrophos.
- 1038 Death of St Stephen of Hungary.
Success of George Maniaces in Sicily.
The Seljūq Tughril Beg proclaimed.
- 1041 (10 Dec.) Death of Michael IV and succession of Michael V Calaphates.
Banishment of John the Orphanotrophos.
- 1042 (21 April) Revolution in Constantinople; fall of Michael V.
Zoë and Theodora joint Empresses.
(11-12 June) Zoë's marriage; accession of her husband, Constantine IX Monomachus.
- 1043 Michael Cerularius becomes Patriarch.
Rising of George Maniaces; his defeat and death at Ostrovo.
- 1045 Foundation of the Law School of Constantinople.
- 1046 Annexation of Armenia (Ani) to the Empire.
- 1047 Revolt of Tornicius.

- 1048 Appearance of the Seljûqs on the eastern frontier of the Empire.
 1050 Death of the Empress Zoë.
 1054 (20 July) The Patriarch Michael Cerularius breaks with Rome; schism between the Eastern and Western Churches.
 1055 (11 Jan.) Death of Constantine IX; Theodora sole Empress.
 The Seljûq Tughril Beg enters Baghdad.
 1056 (31 Aug.) Death of Theodora and proclamation of Michael VI Stratioticus.
 1057 Revolt of Isaac Comnenus. Deposition of Michael VI.
 (1 Sept. ?) Isaac I Comnenus crowned Emperor at Constantinople.
 1058 Deposition and death of Michael Cerularius.
 1059 Treaty of Melî.
 Abdication of Isaac Comnenus.
 1059-1067 Reign of Constantine X Ducas.
 1063 Death of Tughril Beg.
 1063-1072 Reign of the Seljûq Alp Arslân.
 1064 Capture of Ani by the Seljûqs, and conquest of Greater Armenia.
 1066 Foundation of the Nîzamîyah University at Baghdad.
 1067-1071 Reign of Romanus III Diogenes.
 1071 Capture of Bari by the Normans and loss of Italy.
 Battle of Manzikert.
 The Seljûqs occupy Jerusalem.
 1071-1078 Reign of Michael VII Parapinaces Ducas.
 1072-1092 Reign of the Seljûq Malik Shâh.
 1077 Accession of Sulaimân I, Sultan of Rûm.
 1078 The Turks at Nicaea.
 1078-1081 Reign of Nicephorus III Botaniates.
 1080 Alliance between Robert Guiscard and Pope Gregory VII.
 Foundation of the Armeno-Cilician kingdom.
 1081-1118 Reign of Alexius I Comnenus.
 1081-1084 Robert Guiscard's invasion of Epirus.
 1082 Treaty with Venice.
 1086 Incursions of the Patzinaks begin.
 1091 (29 April) Defeat of the Patzinaks at the river Leburnium.
 1094-1095 Invasion of the Cumans.
 1094 Council of Piacenza.
 1095 (18-28 Nov.) Council of Clermont proclaims the First Crusade.
 1096 The Crusaders at Constantinople.
 1097 The Crusaders capture Nicaea.
 1098 Council of Bari. St Anselm refutes the Greeks.
 1099 Establishment of the Kingdom of Jerusalem.
 1100 (18 July) Death of Godfrey of Bouillon.
 1104 Defeat of the Crusaders at Harrân.
 1107 Bohemond's expedition against Constantinople.
 1108 Battle of Durazzo.
 Treaty with Bohemond.
 1116 Battle of Philomelium.
 1118-1143 Reign of John II Comnenus.
 1119 First expedition of John Comnenus to Asia Minor.
 1122 Defeat of the Patzinaks near Eski-Sagra.
 1122-1126 War with Venice.
 1128 The Emperor John Comnenus defeats the Hungarians near Haram.
 1137 (May) Roger II of Sicily's fleet defeated off Trani.
 1137-1138 Campaign of John Comnenus in Cilicia and Syria.
 1143-1180 Reign of Manuel I Comnenus.
 1147-1149 The Second Crusade.
 1147-1149 War with Roger II of Sicily.
 1151 The Byzantines at Ancona.
 1152-1154 Hungarian War.
 1154 Death of Roger II of Sicily.

- 1158 Campaign of Manuel Comnenus in Syria.
 1159 His solemn entry into Antioch; zenith of his power.
 1163 Expulsion of the Greeks from Cilicia.
 1164 Battle of H̄arim.
 1168 Annexation of Dalmatia.
 1170 The Emperor Manuel attempts to re-unite the Greek and Armenian Churches.
 1171 Rupture of Manuel with Venice.
 1173 Frederick Barbarossa besieges Ancona.
 1176 Battle of Myriocephalum.
 Battle of Legnano.
 1177 Peace of Venice.
 1180-1183 Reign of Alexius II Comnenus.
 1180 Foundation of the Serbian monarchy by Stephen Nemanja.
 1182 Massacre of Latins in Constantinople.
 1183 (Sept.) Andronicus I Comnenus becomes joint Emperor.
 (Nov.) Murder of Alexius II.
 1185 The Normans take Thessalonica.
 Deposition and death of Andronicus; accession of Isaac II Angelus.
 1185-1219 Reign of Leo II the Great of Cilicia.
 1186 Second Bulgarian Empire founded.
 1187 Saladin captures Jerusalem.
 1189 Sack of Thessalonica.
 1189-1192 Third Crusade.
 1190 Death of Frederick Barbarossa in the East.
 Isaac Angelus defeated by the Bulgarians.
 1191 Occupation of Cyprus by Richard Coeur-de-Lion.
 1192 Guy de Lusignan purchases Cyprus from Richard I.
 1193-1205 Reign of the Doge Enrico Dandolo.
 1195 Deposition of Isaac II; accession of Alexius III Angelus.
 1197-1207 The Bulgarian Tsar Johannitsa (Kalojan).
 1201 (April) Fourth Crusade. The Crusaders' treaty with Venice.
 (May) Boniface of Montferrat elected leader of the Crusade.
 1203 (17 July) The Crusaders enter Constantinople.
 Deposition of Alexius III; restoration of Isaac II with Alexius IV Angelus.
 1203-1227 Empire of Jenghiz Khan.
 1204 (8 Feb.) Deposition of Isaac II and Alexius IV; accession of Alexius V Ducas (Mourtzouphlos).
 (13 April) Sack of Constantinople.
 (16 May) Coronation of Baldwin, Count of Flanders, and foundation of the Latin Empire of Constantinople.
 The compulsory union of the Eastern and Western Churches.
 The Venetians purchase the island of Crete.
 Alexius Comnenus founds the state of Trebizond.
 1205 (14 April) The Bulgarians defeat the Emperor Baldwin I at Hadrianople.
 1206 (21 Aug.) Henry of Flanders crowned Latin Emperor of Constantinople.
 Theodore I Lascaris crowned Emperor of Nicaea.
 1208 Peace with the Bulgarians.
 1210 The Turks of Rûm defeated on the Maeander by Theodore Lascaris.
 1212 Peace with Nicaea.
 1215 The Fourth Lateran Council.
 1216 Death of the Emperor Henry, and succession of Peter of Courtenay.
 1217 Stephen crowned King of Serbia.
 1218 Death of Geoffrey of Villehardouin, Prince of Achaia.
 1219 Creation of a separate Serbian Church.
 1221-1228 Reign of Robert of Courtenay, Latin Emperor of Constantinople.
 1222 Recovery of Thessalonica by the Greeks of Epirus.
 Death of Theodore Lascaris, Emperor of Nicaea. Accession of John III Vatatzes.

- 1222 First appearance of the Mongols in Europe.
 1224 The Emperor of Nicaea occupies Hadrianople.
 1228 Death of Stephen, the first King of Serbia.
 1228-1237 Reign of John of Brienne, Latin Emperor of Constantinople.
 1230 Destruction of the Greek Empire of Thessalonica by the Bulgarians.
 1234 Fall of the Kin Dynasty in China.
 1235 Revival of the Bulgarian Patriarchate.
 1236 Constantinople attacked by the Greeks and Bulgarians.
 1236 (?) Alliance between the Armenians and the Mongols.
 1237 Invasion of Europe by the Mongols.
 1237-1261 Reign of Baldwin II, last Latin Emperor of Constantinople.
 1241 Battles of Liegnitz and Mohi.
 Death of John Asen II; the decline of Bulgaria begins.
 1244 The Despotat of Thessalonica becomes a vassal of Nicaea.
 1245 Council of Lyons.
 1246 Reconquest of Macedonia from the Bulgarians.
 1254 (30 Oct.) Death of John Vatatzes; Theodore II Lascaris succeeds as Emperor of Nicaea.
 Submission of the Despot of Epirus to Nicaea.
 Mamlūk Sultans in Egypt.
 1255-1256 Theodore II's Bulgarian campaigns.
 1256 Overthrow of the Assassins by the Mongols.
 1258 Death of Theodore II Lascaris. Accession of John IV Lascaris.
 Destruction of Baghdad by the Mongols and overthrow of the Caliphate.
 1259 (1 Jan.) Michael VIII Palaeologus proclaimed Emperor of Nicaea.
 1259-1294 Reign of Kublai Khan.
 1260 The Egyptians defeat the Mongols at 'Ain Jalūt.
 1261 (25 July) Capture of Constantinople by the Greeks; end of the Latin Empire.
 1261-1530 Abbasid Caliphate in Cairo.
 1266 (Feb.) Charles of Anjou's victory over Manfred at Benevento.
 1267 (27 May) Treaty of Viterbo.
 1267-1272 Progress of Charles of Anjou in Epirus.
 1270 (25 Aug.) Death of St Louis.
 1274 Ecumenical Council at Lyons; union of the Churches again achieved.
 1276 Leo III of Cilicia defeats the Mamlūks.
 1278 Leo III of Cilicia defeats the Seljūqs of Iconium.
 1281 Joint Mongol and Armenian forces defeated by the Mamlūks on the Orontes.
 (18 Nov.) Excommunication of Michael Palaeologus; breach of the Union.
 Victory of the Berat over the Angevins.
 1282 (30 May) The Sicilian Vespers.
 (11 Dec.) Death of Michael Palaeologus. Accession of Andronicus II.
 c. 1290 Foundation of Wallachia.
 1291 Fall of Acre.
 1299 Osmān, Emir of the Ottoman Turks.
 1302 Osmān's victory at Baphaeum.
 End of the alliance between the Armenians and the Mongols.
 1302-1311 The Catalan Grand Company in the East.
 1308 Turks enter Europe.
 Capture of Ephesus by the Turks.
 1309 Capture of Rhodes from the Turks by the Knights of St John.
 1311 Battle of the Cephissus.
 1326 Brūsa surrenders to the Ottoman Turks.
 (Nov.) Death of Osmān.
 1326-1359 Reign of Orkhān.
 1328-1341 Reign of Andronicus III Palaeologus.
 1329 The Ottomans capture Nicaea.
 1330 (28 June) Defeat of the Bulgarians by the Serbians at the battle of Velbužd.

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- 1331 (8 Sept.) Coronation of Stephen Dušan as King of Serbia.
 - 1336 Birth of Timūr.
 - 1337 The Ottomans capture Nicomedia.
Conquest of Cilicia by the Mamlūks.
 - 1341 Succession of John V Palaeologus. Rebellion of John Cantacuzene.
 - 1342-1344 Guy of Lusignan King of Cilicia.
 - 1342-1349 Revolution of the Zealots at Thessalonica.
 - 1344-1363 Reign of Constantine IV in Cilicia.
 - 1345 Stephen Dušan conquers Macedonia.
 - 1346 Stephen Dušan crowned Emperor of the Serbs and Greeks.
 - 1347 John VI Cantacuzene takes Constantinople.
 - 1348 Foundation of the Despotat of Mistra.
 - 1349 Independence of Moldavia.
 - 1350 Serbo-Greek treaty.
 - 1354 The Turks take Gallipoli.
 - 1355 Abdication of John VI Cantacuzene. Restoration of John V.
(20 Dec.) Death of Stephen Dušan.
 - 1356 The Turks begin to settle in Europe.
 - 1357 The Turks capture Hadrianople.
 - 1359-1389 Reign of Murād I.
 - 1360 Formation of the Janissaries from tribute-children.
 - 1363-1373 Reign of Constantine V in Cilicia.
 - 1365 The Turks establish their capital at Hadrianople.
 - 1368 Foundation of the Ming dynasty in China.
 - 1369 (21 Oct.) John V abjures the schism.
 - 1371 (26 Sept.) Battle of the Maritza.
Death of Stephen Uroš V.
 - 1373 The Emperor John V becomes the vassal of the Sultan Murād.
 - 1373-1393 Leo VI of Lusignan, the last King of Armenia.
 - 1375 Capture and exile of Leo VI of Armenia.
 - 1376-1379 Rebellion of Andronicus IV.
Coronation of Tvrtko as King of the Serbs and Bosnia.
 - 1379 Restoration of John V.
 - 1382 Death of Louis the Great of Hungary.
 - 1387 Turkish defeat on the Toplica.
Surrender of Thessalonica to the Turks.
 - 1389 (15 June) Battle of Kossovo; fall of the Serbian Empire.
 - 1389-1403 Reign of Bāyazīd.
 - 1390 Usurpation of John VII Palaeologus.
 - 1391 Death of John V. Accession of Manuel II Palaeologus.
(23 Mar.) Death of Tvrtko I.
Capture of Philadelphia by the Turks.
 - 1393 Turkish conquest of Thessaly.
(17 July) Capture of Trnovo; end of the Bulgarian Empire.
 - 1394 (10 Oct.) Turkish victory at Rovine in Wallachia.
 - 1396 (25 Sept.) Battle of Nicopolis.
 - 1397 Bāyazīd attacks Constantinople.
 - 1398 The Turks invade Bosnia.
Timūr invades India and sacks Delhi.
 - 1401 Timūr sacks Baghdad.
 - 1402 (28 July) Timūr defeats the Ottoman Sultan Bāyazīd at Angora.
 - 1402-1413 Civil war among the Ottoman Turks.
 - 1403 (21 Nov.) Second battle of Kossovo.
 - 1405 Death of Timūr.
 - 1409 Council of Pisa.
 - 1413-1421 Reign of Mahomet I.
 - 1413 (10 July) Turkish victory at Chamerlū.
 - 1416 The Turks declare war on Venice.
(29 May) Turkish fleet defeated off Gallipoli.
 - 1418 Death of Mircea the Great of Wallachia.

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- 1421-1451 Reign of Murād II.
 - 1422 Siege of Constantinople by the Turks.
 - 1423 Turkish expedition into the Morea.
Thessalonica purchased by Venice.
 - 1423-1448 Reign of John VIII Palaeologus.
 - 1426 Battle of Chirokoitia.
 - 1430 Capture of Thessalonica by the Turks.
 - 1431 Council of Basle opens.
 - 1432 Death of the last Frankish Prince of Achaia.
 - 1438 (9 April) Opening of the Council of Ferrara.
 - 1439 (10 Jan.) The Council of Ferrara removed to Florence.
(6 July) The Union of Florence.
Completion of the Turkish conquest of Serbia.
 - 1440 The Turks besiege Belgrade.
 - 1441 John Hunyadi appointed *voivode* of Transylvania.
 - 1443-1468 Skanderbeg's war of independence against the Turks.
 - 1444 (July) Peace of Szegedin.
(10 Nov.) Battle of Varna.
 - 1446 Turkish invasion of the Morea.
 - 1448 (17 Oct.) Third battle of Kossovo. Accession of Constantine XI Palaeologus.
 - 1451 Accession of Mahomet II.
 - 1453 (29 May) Capture of Constantinople by the Turks.
 - 1456 The Turks again besiege Belgrade.
 - 1457 Stephen the Great succeeds in Moldavia.
 - 1458 The Turks capture Athens.
 - 1459 Final end of medieval Serbia.
 - 1461 Turkish conquest of Trebizond.
 - 1462-1479 War between Venice and the Turks.
 - 1463 Turkish conquest of Bosnia.
 - 1468 Turkish conquest of Albania.
 - 1475 Stephen the Great of Moldavia defeats the Turks at Racova.
 - 1479 Venice cedes Scutari to the Turks.
 - 1484 The Montenegrin capital transferred to Cetinje.
 - 1489 Venice acquires Cyprus.
 - 1499 Renewal of Turco-Venetian War.
 - 1517 Conquest of Egypt by the Turks.
 - 1523 Conquest of Rhodes by the Turks.
 - 1537-1540 Third Turco-Venetian War.
 - 1571 Conquest of Cyprus from Venice by the Turks.